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and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

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Our New Contributor



Dr. John A. Hutton is one of the best known and most influential preachers on either side of the sea. He came from Scotland to England to be the successor of Dr. John Henry Jowett at Westminster Chapel, London.

He has spent several summers in lecturing at

the United States, preaching and Chautauqua Assemblies and Bible Conferences.

A number of our subscribers, residing in Ohio and neighboring states, have heard Dr. Hutton give Bible expositions in the Bible Conference at "Lakeside on Lake Erie." The season 1925 was Dr. Hutton's third visit at Lakeside. He gave Bible lectures each morning for a week and an occasional week-evening address. Though this was his third year, his popularity was even greater than ever.

Other ministers, living in New England, have doubtless heard Dr. Hutton at Northfield where he goes from Lakeside.

Dr. Hutton writes vividly and inspirationally. His keen spiritual understanding and the graphic simplicity with which he speaks and writes have made his books most welcome in this country. Among his best known publications are to be found, "There They Crucified Him," "The Victory Over Victory," "The Proposal of Jesus," "That the Ministry Be Not Blamed," "Ancestral Voices," "The Winds of God," etc.

As scores of ministers have known him through his books, many of which have gone from our office to the desks of *Expositor* subscribers, we welcome Dr. Hutton to the columns of the *Expositor* and assure him of many appreciative readers.

The Danger of Life

REV. DR. JOHN A. HUTTON

"I also will not henceforth drive out any from before them of the nations which Joshua left when he died; that by them I may prove Israel." Judges 2:21, 22.

The dangers that remain lest we become proud, and perish.

Some one might ask why we should look to the book of Judges for guidance on our affairs today. What can such a book, written so long ago, dealing with small and angry matters on a minute scale, all in the midst of conditions which we can hardly reproduce to our own minds, conditions which when we succeed in reproducing them with any clearness simply weary us or even outrage, in

certain details, our sense of what is decent and permissible—what, it may be asked, can such a book give us in the way of guidance or assistance, face to face as we are with world-problems, we ourselves being no longer a simple and primitive people, but subtle and old in knowledge, having also the control to such an extent over nature that we can manipulate, or at least to let loose, forces which conceivably may one day alter the very constitution of this earth?

To such a question many things might be said by way of answer. Take one thing, and by itself it may be enough. Though the Book of Judges deals with a small nation at a very early stage in

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its history, we must not forget that the Book of Judges is history written not simply with the object of stating the facts. It is history written with the object of illustrating principles. There could be no greater error—and it is a misunderstanding which is apt to weaken the authority of Holy Scripture on matters of government and social policy—than to suppose that the Bible is above everything else a simple and naive volume, written by men who by comparison with ourselves were infants. On the contrary, the Bible as we have it, with its various combinations and reactions, (one generation of writers working upon the materials left them by a previous age, their work in turn being amended, amplified, pruned down by an age succeeding) the Bible as we have it, is not so much a history, as a philosophy of history. It is not so much concerned to tell us with any meticulous accuracy of detail what precisely happened, as to show us that what happened occurred because in this world things are related one to another and to certain inevitable consequences; and that there presides over the movement and destiny of mankind an inexorable and incorruptible Moral Will. We must, therefore, rid our minds of the prejudice that the Bible is an innocent volume, wise enough in its own way, as all folk-lore is wise, but, on such issues as we modern men have to deal with, uninformed and incompetent. Far from that being a true description, the Bible-records—history, poetry, philosophy—passed under the final judgment, to say no more, of men who had insight enough to appreciate the depth and finality of the great psalms—men who had in imagination confronted their souls with the blank negations with which Jacob had wrestled until day-break; men who had the political sagacity to perceive the everlasting rightness of Isaiah's advice and Jeremiah's warning to the rulers of their day! Above all, we must remember that those unknown great men who finally under God edited and gave to the world those books which embody the tragic story of their country, were men whose own minds and hearts had been made sensitive and far-seeing by certain shaking events—invasion at the hands of foreign powers, by hunger, and fear, and shame, and awful waves of regret. Let any able and sensitive man in our own day who knows the Bible rise from a long reading of its most characteristic pages; let him close the book and try to make clear to himself what is its dominant note, or pervading atmosphere; and I think he will decide with himself that the Bible is aware, above everything else, of the *danger* of life, of the delicate and unperceived beginnings of later and overwhelming events; that, in consequence, in order even to survive, in order to stand up to the fear of nature, and to the harsh propensities of human beings one by one and in masses, there is no way, no plan or method, except by the scrupulous fidelity of each of us and all of us towards a certain code of honor which, the Bible declares, God Himself had uttered from the clouds and thick darkness of Sinai, a code of honor which the first Christians, who were Jews as Christ himself was a Jew, declared was embodied anew,

refreshed, vitalized and made *more severe* and *subtle* and *personal* in the word and teaching, in the tragic and glorious experience, of Jesus!

And what other feeling than precisely this feeling of the dangerousness of life broods over thinking minds today? Are we not aware today as men have not been aware I believe since the solemn pages of Thucydides and of Plato were written—are we not aware today, who give any thought to human affairs on a large scale or in the minutest incident, of the slender grounds on which our vast human institutions—laws, churches, states, manners, meanwhile rest! And is it to be wondered that men of genius, who saw great Babylon fall to the dust, should have something to say that might guide us whose lot is cast in an age when nothing is assured? But the fact is, whether men like it or not, the Bible-view of life and of history has got into our blood. Again and again a man of genius of our race will utter for us all some ancient *Hebrew* misgiving. In 1897, in the closing years of the Victorian age, there was an immense review of the naval power of Britain in the Solent and English Channel. In two parallel lines the ships of all her fleets stretched out to sea, until they were lost on the western horizon. Beholding such an array of power, we might have been aware of nothing but our grounds for pride and confidence. But, strange as it might seem, it was not that feeling which, upon reflection, was left in our minds by the vast display. It was rather a feeling of uneasiness. It was a sense of danger. It was a misgiving, that somehow they are not the most secure in this dangerous world who have the most crowded signs of power! And in the "Recessional" Rudyard Kipling spoke for us all on the morrow of that immense panorama of force:

Far-called our navies pass away;
On dune and headland sinks the fire;
So, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations spare us yet,
Lest we forget—lest we forget.

If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word—
Thy mercy on Thy people, Lord!

Now, that is the Hebrew conscience. It is the reminiscence, still effective, of the same total view of life as you have in the entire Bible, and as you have in the book of Judges, and as you have in my text.

We learn here then that away back at the beginning of their history, the Children of Israel accepted their footing in this world on conditions which would always make that footing precarious.

They occupied a country which on the whole suited them. They were secure enough; yet never quite so secure that they could afford to grow slack or unwatchful. For always on their frontiers, especially towards the sea and to the North, though indeed on all sides, nations of a different genius hung about them, ready to act upon any sign of weakness. All through their history that was their condition; and the Bible in its logical and hearty way declares that it was a situation which was imposed upon them by God—and for their good. They were, in fact, in such a position that they never could afford to presume.

Now, my one point, of course, in all this, is that *that* precisely is our position. And that is our position not only as members and citizens of a historical nation surrounded by other groups and nations which, because they are other, are different. It is a position also which we share with all human beings surrounded as we all alike are by forces which continually and sleeplessly are working for change and, indeed, for our death and passing.

We live in a world where nothing survives except that which has the right to survive and the power to survive! History, it would appear, moves on to certain dramatic moments, when every institution of man—his laws, his manners, his religion, his nationality—is compelled to halt on the highway, so to speak, and a stern voice demands that it shall show its passport into the future, shall in fact give reason why it should be allowed to proceed! We live in a world where life is a ceaseless conflict with opposing forces; forces against which in the long run we have no triumphant resource unless we can cling to our future in God!

That at any rate is the solemn pronouncement of our religion, and it is a pronouncement on which the Old Testament and the New are at one. It is natural that the Old Testament should be more aware of this particular aspect of the problem of life than the New; for the Old Testament deals with the ups and downs of a people for a thousand years. But the New Testament (and in particular the mind of our Lord) is definitely aware of the severe conditions on which men and nations continue in health and power in this incorruptible universe. Our religion, too, both in the Old Testament and in the New, has from the beginning declared—what the wisest minds amongst us are only beginning, and even that reluctantly and heavily, to perceive—that there is no final security for a nation or indeed for the human race in any mere secular contrivance. When the Bible declares, "Except the Lord build the house they labor in vain that build it, and except the Lord guard the city, they that watch over it lie awake in vain," when the Bible says that, it is not uttering a pious platitude such as we might well dismiss with impatience. The Bible is there saying something which is simply true. For it is saying that the only ground and basis of human security, the only method by which human existence can rise above the strife of a jungle or the horror of a swaying and uncertain war, is a spiritual basis, a

kind of *entente cordiale*. That spirit, fellowship, the overshadowing sense of something or Some One beyond and about us whose will is supreme—that alone gives the prospect of such a life for man as man in the long run will care to live.

Now these, I say, are propositions which no thoughtful man amongst us will set aside. If he still sets aside such propositions or such a proposition, it will be with a heavy heart. For if this is not true, then there is no prospect before us men but a state of war, of war with various kinds of arms, but culminating at certain breaking-points in events of deepening horror.

Alas, we have all a deplorable faculty for forgetting! We move away from our own high moments of tension and insight and humility. Time is a liar and presents to us a case which was never the true statement. Whereupon any grave language about life begins to sound exaggerated. We say, "Why vex ourselves and one another with these somber observations! Have we not suffered enough? Cannot we now be gay?" And so nothing is done. Life resumes its course. We learn to manage somehow, and go on from day to day. Meanwhile the things which culminated in a former disaster lie in wait. Away in the darkness they fester, knowing that for a time the very sight of them will not be tolerated. Later they put in an appearance here and there—the old slackness, the old proud confidence, the old bad words and phrases; and one day, a generation further on has once again to fight it out in the darkness of hatred and despair.

From time to time we have had our various theories as to how to secure a peaceful prospect for the human race. At one time it was education. Only dispel ignorance and mankind will see things sanely and act for themselves and for one another with fairness and good sense! Or international trade, revealing to all nations their dependence upon one another, would secure us from ruinous antagonisms! Later on, however, when it began to appear that these might possibly fail, the bad spirit began to move. Men even who knew no Latin would quote in English the old pagan saying which Christ came into the world to make impossible for decent men to quote—"si pacem vultis, para bellum"—if you wish peace, prepare for war!

Well, we have seen all these things tried, and we have seen all these things fail.

For the fact is, the human soul has got beyond the call of these things: and this both for good and evil. For ultimately the great problem nowadays is to get people to live. By living I do not mean living anyhow. By living, I mean, standing up to the influences of death and decay which hang forever about us as did the Philistines about the ancient people of God.

By living I mean working. I mean enduring. I mean living with self-control, with good sense, with friendliness, hating bitterness and anger. By living, I mean sharing together the common pathos and difficulty of life, and transforming these by mutual helpfulness. The problem I say is to get us all to resume life on God's terms, that

is to say, knowing all the time that destruction hangs upon all our frontiers. And for the life of me I do not see how it has to be done or how it has even to be begun, unless God Himself come to our help; unless, failing a natural and spontaneous belief in God, we together create for ourselves God, not in our own likeness, but out of our desperate necessities!

There is nothing really shocking or irreverent

in this way of putting the case for Christ. For what has been the very plea of the church but just this, that, for that great vacancy of which we are aware in our yearnings and in our necessities and in the despair which soon or late comes with all other hypotheses, into that great vacancy, the human soul should place Jesus of Nazareth, putting Him on the right hand of the throne of God—where in fact He is!

The Influence of Music As An Aid to Religion

REV. JOSEPH COOPER

Early man found a desire to create rhythmic sounds. He listened to the percussion of the branches of the trees as they smote upon one another. He had heard the sighing of the winds through the reeds upon the river's brink. He had stood in amazement at the love notes of the birds. He began to imitate these sounds by clapping his hands or stamping his feet in unison. Presently, he began to use his voice in ululations or wordless notes that chimed in with his hands and feet. Dancing and music were closely related in those early times. These attempts at unisonous sounds were early related to religion by the Jewish people. The Hebrew people made music a religious art and wedded it to the temple service. They cultivated music and singing with greater assiduity because sculpture and painting were forbidden. The picture of Moses and Miriam with her tambourine celebrating the passage of the Red Sea is one of the classics of Hebrew song. The song of Deborah and Barak is a great war song composed under the impulse of a great victory over their enemies. The song of Hannah is a gushing forth of thanksgiving of pure motherhood over the gift of a son. The hymns of David and Solomon were written for the temple service where thousands of singers accompanied by a mass of instruments lifted the assembled hosts to the skies. This was the Augustan Age of religious psalmody and the church has never ceased to use the material thus furnished. The exile brought of necessity a terrible decline and the hearts of the Jewish captives were made sad at the loss of the Temple Service.

"They that wasted us required of us a song.

How can we sing the Lord's song in a strange land?

We hung our harps on the willows and wept when we remembered Zion."

The New Testament gives us some abiding treasures of song. The Magnificat of Mary, the Gloria of the angels, the Thanksgiving of Elizabeth, and the Nunc Dimittis of Simeon, the hallelujahs that John heard on the isle of Patmos, all constitute a repertory for the early church that fed the poetic and songful hungers of those early Christians. Jesus and his disciples sang the Paschal Hymn at the Last Supper. "And when they had sung a hymn they went out on the Mount of Olives." Paul and Silas sang in the prison at Philippi until the walls rocked with earthquake and prison doors were loosed.

The singing of the early church was unaccompanied by any musical instruments and the practice continued until the close of the 16th century. Many of the popes resisted the use of secular music in the service of the church. They looked upon it as lascivious and utterly unfit to express the spiritual feelings of the worshippers. Every attempt to introduce musical instruments into the church failed through the conservatism of the ecclesiastics who ruled the church with a rod of iron. Most of the singing was done by the priests or groups of male singers.

The Renaissance left untouched the art of music while it enriched and enlarged every other. The church had not awakened to a sense of its value as an aid to devotion. The Reformation did what The Renaissance failed to do. It awakened a desire for a use of hymns and choral melodies in the congregation, not for the ministers alone or trained choirs but for the whole of the assembled worshippers. The cry went up, "Let all the people praise Thee." The reformed leaders seized upon this aid to worship and all over the reformed churches singing became general. We are indebted to Luther and his friend Walther for writing metrical verses on sacred subjects in the language of the people. Luther adapted them to the ancient church melodies and sometimes composed the music himself. In the year 1524 a collection of poems for choral melodies was issued by Luther and Walther. An English versification of the Psalms was published in England by Sternhold and Hopkins, and Marot and Beza did the same thing for the reformed churches of France. The English practice of hymn singing was much strengthened by the return of the exiled reformers from Frankfort and Geneva. The Methodist Revival made the singing of hymns and songs one of its most powerful agencies in spreading its spirit and truth through the world. This singing by the congregation had a great influence upon the life of the church as well as of art, for the musicians strove to bring their compositions more and more into relationship with scholarship and imagination.

Hymn singing is an intensely Christian practice for there is nothing like it in other religions. Islam does not sing. Buddhism does not sing only where it is imitating the worship of the Christian church. Newly made converts of all pagan lands are captivated by the hymns and songs taught them by the missionary who has made them a

vital adjunct to his work. The musical part of the service has become a great and essential part of our congregational worship. Even one group of Quakers has introduced organ music and singing by the congregation.

What does this part of the musical service do for us?

1. It voices great truths and sings them into the heart and mind of the worshipper. Primarily, song has not a didactic purpose but in the very nature of it as used by Christian teachers it becomes more or less an educative power. Far back in the history of music the teaching function of religious hymns was recognized.

Dr. Wallis Bridge, the English orientalist, notes the discovery of a priestly hymn two thousand years older than the time of Moses which invokes the One Supreme Being who cannot be figured in stone. Our Christian faith has embodied its essential truths in the hymns used in the Church and these have reached the heart and conscience of the hearers which could not be reached by the spoken word.

Augustine writing about the hymns of Ambrose of Milan who led him to embrace the Christian faith says: "Their voices sank into mine ear and their truths distilled into mine heart, tears ran down my cheeks and I rejoiced in them."

They tell the story about how the "Te Deum" came to be written. They date its birth to the Easter Day when Augustine was baptized by Ambrose. The honor of the composition is divided between Ambrose and Augustine. Ambrose was so full of joy at the conversion of Augustine that he lifted his hands and chanted:

"We praise Thee O God, we acknowledge
Thee to be the Lord.

All the earth doth worship Thee, Father
everlasting."

He paused and from the lips of Augustine came:

"To Thee all the angels cry aloud, the
heavens and all the powers therein. To
thee cherubim and seraphim do cry,
"Holy, holy, holy, Lord God of Sabaoth,
Heaven and earth are full of the majes-
ty of Thy glory."

So stave by stave in alternating strains this majestic anthem was made.

It was sung for the first time in England at Hearne Church by Bishop Ridley who was afterward burned at the stake with Latimer in the city of Oxford.

2. The music of the church is also a great aid in expressing our deepest emotions. Phelps says, "Poetry is the effluence of a soul absorbed in its own emotions." How much truer is that when those emotions are caught up into music and song! Emotions must have some channel of expression for if restrained and repressed they wither and fade.

Our feelings duly expressed in proper forms purify and glorify us. Without feeling personality would lose much of its charm. Stoicism is not an attitude that should be cultivated. Red Indians might have done so when all life was one long

tragedy of cruelty and death, or the Roman Stoic might glorify such a form of belief and practice when life was full of despair, but not modern man with his understanding of the part that our sensibilities play in the building up of character.

Love is certainly the most divine feeling within us and yet love would sour if it had no object upon which it could bestow its warmth and light. Worship must be largely an expression of our emotional life, and in song must be found the means by which that emotional life finds interpretation and expression. Just as the physical heart draws to itself all the blood in our veins and sends it out again purified, so our faith and love to God find purification in the act of sending them out in praise to God and service to our fellows. The evangelical revivals of all types have always found their one greatest reinforcement in song. These have not always been the best poetry or the finest melody but they have accomplished their purpose of elevating the emotions.

3. The service of music has also been one of our most helpful aids to prayer. The great hymns of the church are a great aid to the prayer life. The Psalms of David are the world's great repository of prayer. Every impulse that leads us to pray here may find a channel for expression. We cannot sing some of the great hymns of the church without entering the Holy of Holies and finding our thoughts and wishes vocalized in prayer.

"Holy, holy, holy,"

"My faith looks up to Thee."

In these hymns we find ourselves praying as we sing.

WHAT MAKES A GOOD HYMN GOOD?

A critic gives the requirements of a good hymn as follows: 1. It must be full of Scripture. 2. Full of individual life and reality. 3. Have the acceptance of the use of the church. 4. Must be pure in English, rhyme and rhythm. How excellent are these rules!—and, as Lowell would say, "How useless!" Lowell states:

"Now it is not one thing nor another alone
Makes a poem, but rather the general tone,
The something pervading, uniting the whole,
The before unconceived, unconceivable soul."

The selection of a hymn is a personal matter entirely and must be left to the particular choice and taste of the individual. Rules of construction do not concern the average worshiper. A man is known by the songs he sings. They reveal his nature and unfold the hidden things of the soul. A favorite hymn is a public confession. Not all men are willing to make this confession. William E. Gladstone said "Rock of Ages" was his favorite. He admired it so much that he translated it into Latin, Greek and Italian. Prince Albert, consort of Queen Victoria, also favored this hymn, and called for it on his death bed. Mathew Arnold, a severe critic of Hymnology, declared that Watt's hymn on the crucifixion, "When I survey the Wondrous Cross," was "the greatest hymn in the language." But John Bright as stoutly maintained that "O God, Our Help in Ages Past," held the place of honor, an opinion shared by Mr. Asquith.

Church Music

JOHN FINLEY WILLAMSON

("The performance of that group of men and women and the magical work of the famous choir's director, should leave an enduring and instructive impression on all." So reads one of the thousands of comments brought forth by the tours of the great Dayton Westminster Choir of sixty voices. Much might be said of the choir and its instructor, by way of introducing the author of the following article. It must suffice to say, Mr. John Finley Williamson, in writing the article on Church Music, writes as one with authority, for he is the director of the Westminster Choir.—*Ed. Expositor.*)

Music is the child of the church. Under its fostering care and nurturing guidance music has grown from infancy to youth. Some of the churches have become fearful of the flapper ways of its youth and so the youth have turned to the secular world for sympathy and support. Music however never lost its great power, the power to sway the emotions of men. Indeed its power has multiplied. Because of this characteristic, music has become a part of the very fabric of human existence.

Although neglected and sometimes scorned by its parent, it is still the child of the church. Most of our churches are now reaching out a helping and almost imploring hand to the child they have so long merely tolerated. Music commissions to facilitate the increased and intelligent use of music are being created. Pastors are studying the power of music, so that they may best use it throughout their church activities.

The first problem the pastor must face is that of musical organization. Before such organization is effected the church must know how music can serve the church. Then the organization will definitely follow these lines of service.

The first great service that music can render is that of assisting in the services of worship; the second is the place music has in the field of religious education, not only of the youth, but the elders as well. Music has the power that will help hold the youth of the high school age. The church can give to them through church music, the opportunity for rhythmic and artistic self expression that will bind them to the church at this important period.

It will be readily seen that a choir cannot render all the services that music has to offer. A musical department must be created in each church. This department will study the needs of every part of the church and do its best to meet them. All activity in church life stands or falls upon the Christian personality of its leadership. The greatest care then should be exercised in the selection of a leader for this department. The leader must not simply be a choir leader—more responsibility is his than that of a musical drill master. His leadership must be spiritual and educational, as well as musical. He must be the first aid to the general, the pastor. His best title would be Minister of Music.

In the selection of such a one, Christian char-

acter is of first importance, personality next, and leadership, third.

Education and musicianship are taken for granted. If the budget of the church does not allow it to select a man of such qualifications, select from the congregation a young man having Christian character, personality and latent musical talent which may be developed into musicianship. Give to him the best musical training your church is able to afford. In fairness to the young man give him at least a year's training before he takes over this new department. It is better to let matters shift for one more year and start right than to start and fail. Success or failure depends entirely upon leadership.

When the Minister of Music is ready for active duty the plans for organization may be put into active operation. Over-organization has been found harmful, so the simpler the plan of organization the better. True, man is a social being and likes responsibility, but musical organizations cannot be run on a democratic or social basis. There must be one and only one head. Personally, I have found choir officers useless and harmful. The Minister of Music is the only head needed for the adult choir. The plan for recruiting and developing the choir must be well worked out. This plan must be adapted to meet the conditions in each church. If the Minister of Music is a voice teacher, the plan is simple. If he gives without fee one lesson each week to each choir member, he will soon have a full choir and in a year the choir will be far beyond the average in voice quality. This plan in turn means regularity in attendance and soon brings a waiting list. Membership in the choir is at a premium.

The adult choir is, however, not sufficient for any church. The musical training of our children has too long been left to the school and private teachers; splendid as is this training, the church must also do its part. Hymns form a treasure house to which every child should have frequent access. A Junior and Intermediate choir should be organized in every church. If the membership of the church is over eight hundred, three choirs will not suffice. A Young People's Choir for the youth between sixteen and twenty-one should be developed. A few years' difference in age means a great deal in the mind of youth. These three or four choirs, with a good orchestra, will take care of the musical needs of any church. In addition to improving all the church services, such a program offers a training to its entire membership.

Luther, the Wesleys and Calvin strove for a singing church. The church of today must needs be a singing church.

With such a constructive program the average church can in a few years unite the whole membership, from children to adults, in a great worthwhile whole, expressing and singing the praises of Almighty God.

The Ancient Te Deum

REV. WILLIAM RIVERS TAYLOR, D.D.

Text: "Praise ye the Lord. Praise the Lord, O my soul. While I live I will praise the Lord: I will sing praises unto my God while I have any being." Psalm 146:1,2.

Dr. Philip Schaff used to say that the Te Deum is the grandest hymn the Christian Church has ever produced. It once meant very little to me; but it has come to mean so much that I want to open the door wide to all who have not yet entered into its treasures. Formerly when I heard it sung I paid little heed to the words and gave myself up to the music alone. I rarely failed to please me; although, I confess, I was frequently wearied with what seemed to me its length. But gradually its spiritual majesty and beauty have grown upon me, until now it has become as meat and drink to my soul.

I hope you will pardon these personal allusions. I make them only because I feel there may be some who are missing as I did one of the keenest spiritual pleasures, one of the most powerful spiritual impulses, one of the most exalted opportunities for the worship of our Lord Christ offered us in the service of God's house.

I. Let us first glance briefly at its history. It is one of a group of nine hymns which have been used in the service of the Church from the earliest times. The others are:—The Song of Mary, beginning, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," and commonly called the Magnificat; the song of Zacharias, beginning, "Blessed be the Lord God of Israel," and commonly called the Benedictus; the Song of the Angels, "Glory be to God on high," commonly called the Gloria in Excelsis; the song of Simeon, beginning, "Lord, now lettest thou thy servant depart in peace," commonly called the Nunc Dimittis; the song of the Cherubim, "Holy, Holy, Holy, Lord God Almighty," commonly called the Ter Sanctus; the song of the three Children, "Praise the Lord, O all ye works of the Lord," commonly called the Benedicite; and the two responses, "Hallelujah, Amen," and the "Gloria Patri."

The Te Deum is the longest and greatest of all. Its origin is literally lost in its antiquity. It has been attributed to the great Ambrose, Bishop of Milan, who flourished in the latter half of the 4th century, and to him and his greater convert, Augustine, jointly. But this has never been substantiated. There are parts of it which point to an earlier origin than that—namely, in the Eastern Church and the Greek language. The critics say that from the words, "We therefore pray Thee help Thy servants," on to the end, it is certainly a translation from a Greek original.

The earliest mention we have of it in Church literature is in the 6th century, where we find its use prescribed in the rules of two monastic orders. As some of its phrases are taken from the Vulgate, it cannot, as it now stands, be much more than a century older than this.

For a thousand years, therefore, and three hundred, possibly four hundred more, its sublime sentences, in their majestic sequence, have gone rolling on from cloister and cell and chapel, "through the long drawn aisle and fretted vault" of the oldest cathedrals, and from newest churches of this newest world, bearing up to God the loftiest praise, the sincerest faith, the deepest needs of countless souls in all the successive generations, and introducing ever fresh supplies of the vigorous blood of the early church into the body that might otherwise have grown old.

How great an achievement it is to produce a hymn which can thus endure from century to century and retain its unchallenged preeminence, may be learned by considering the thousands and tens of thousands of hymns which are put forth in every generation by loving and holy hearts, but which are born only to die; or which, if they survive, do so in a sort of self-confessed subordination to this the greatest of them all.

It seems strange that the author of so great a composition should not be known to the whole Christian world. There is an ease of movement among the loftiest themes, an unconsciousness of self, a universality, a natural elemental force about it which, to compare things sacred with secular, reminds one of Shakespeare. The man that wrote the Te Deum, or the nucleus of it, did not know how great he was, or what a great thing he was doing. But in it we are conscious of the life of a great soul—a soul great in its participation, on the one side, in the divine greatness, and on the other side in all that is most deeply and essentially human. That is the secret of its greatness, its survival, its power.

II. And now let me call your attention to it, secondly, as a characteristic example of early Christian praise.

It is characteristic of its age in that the Hebrew psalms served as the model for its construction; also in its being composed almost wholly in Scriptural language.

But the thing to which I wish to call your attention especially is the contrast which this ancient hymn presents to our modern hymns in the general spirit that dominates it, and gives form to its expressions. This is predominantly objective; the modern hymn is predominantly subjective. This dwells more on God; the modern hymn more on man. This leads the soul out of itself in the contemplation of the glory and the grace of God, and the redemptive work of Christ; the modern hymn turns the soul's vision in upon itself and deals with the various phases of spiritual experience. This tends to produce in the soul an engrossing faith; the modern hymn, an intense self-consciousness. This is true of the hymns of our very best modern writers, like Wesley, Doddridge, Watts, Newton, and those of more recent date like Ray Palmer, Horatius Bonar, H. F. Lyte and others. This tendency has gone to an extreme in many of

the so called Gospel Hymns, which, notwithstanding their popularity, and their apparent usefulness, are unquestionably morbid, and not suitable vehicles of praise.

The modern hymn undoubtedly has its use and value. The invariable result of a high development is to produce an intenser self consciousness; the modern hymn, in its increased attention to personal experience, is therefore true to nature, and marks the higher development of Christian life in our day.

But it may well be questioned whether we have not allowed ourselves to lose sight of the element of pure, self-forgetful praise, and whether it is not time that we went back to these old fountains to drink copiously of their refreshing waters. In the average Protestant the instinct of worship has become feeble, and he has to a large degree lost his skill in the art. The evidence of this is only too apparent in the lack of reverence so painfully noticeable in our Christian assemblies; in the absence of the praise element from our prayers, public and private; and in the popular craving for hymns of the character described, with a morbid recital of religious experiences.

What can be better for the soul than to be drawn out of itself, as this ancient hymn draws it out, in contemplation of the glory and the goodness of God, and the work of Christ in redemption?

But along with this characteristic of the spirit of this and other ancient Christian hymns goes another—the ever-present and active consciousness of the sinfulness of the world, the peril and helplessness of the soul, and its need of the divine mercy and help. It differs from the modern consciousness of the same thing as expressed in hymns in that it is not analytical. It makes no attempt to analyze or describe. It is a straight cry from the depths, from a soul whose danger is too imminent and pressing for any such thing. How this cry breaks out, and returns and returns again in the latter part of the hymn! "We therefore pray Thee help Thy servants." "O Lord, save Thy people." "O Lord, have mercy upon us, have mercy upon us." "O Lord, let thy mercy be upon us."

I am of the opinion that it would be well for us if we were not quite so carelessly courageous as we are—if we were not quite so confident that the wicked world's intentions toward us are not unkind, and that it could not hurt us if it would. I think that if it would show its fangs and claws to us a little more as it did to the generation that produced this hymn it might be better for us. Oh, dear brethren, notwithstanding all that is beautiful and fascinating and of God here, there is, thanks to Sin, almost infinite evil here too. It is mixed in with the good so it is impossible to escape it. It is a dangerous place for any immortal soul to be. Who that is engaged in the daily struggle with temptation does not know that this is true, and find in this oft-recurring cry for mercy and help the expression of his soul's deepest need?

This praisefulness, joined with this sense of dependence, peril and helplessness, is the spirit

that dominates and forms not only the ancient hymns, but all the ancient liturgies as well; and it is one that needs to be encouraged in our modern life and worship.

III. And now, thirdly, let us follow rapidly the course of thought through which this ancient hymn leads us.

It is divisible into three parts which may be designated respectively as Praise, Confession of Faith, and Prayer.

1. Praise. The first part consists of verses 1-3 as printed in our hymn books. It begins with an expression of individual praise—"We praise Thee, O God; we acknowledge Thee to be the Lord." But instantly the group of worshippers realize that they are but an infinitesimal fraction of a world—a universe uniting in praise of the same God. All the earth, the heavens and their powers, all angels, cherubim and seraphim, apostles, martyrs, prophets, the holy Church throughout all the world, acknowledge Him to be the Lord, the Holy One, the God of Hosts, the Father Everlasting.

2. Confession of Faith. Upon this follows the confession of faith, uttered as an act of adoration. After recognition of each of the persons of the Trinity as Divine, it leads forth into a statement of the redemptive work of Christ, which it compasses in a few comprehensive sentences, the deep and tender feeling of which thirteen centuries of constant repetition have not been sufficient to conceal or destroy.

The last phrase of this confession has reference to Christ as our Judge, and this wakens the ever present consciousness of which we have spoken, of the sinfulness of the world, and of man's need of mercy and help.

And so with a "therefore" which grasps all that has gone before concerning the greatness of God, and the work of Christ, as the anchorage of some great suspension bridge grasps the living rock on either side, the hymn passes to its third and last stage.

3. Prayer. "We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious blood." Like David in the 51st Psalm, the author and the devout users of this hymn can not pray for themselves without praying for others—"O Lord, save Thy people and bless Thine heritage." The desire is evident to close the hymn on the same high plane of praise on which it was begun. "Day by day we magnify Thee." But that re-awakened sense of danger and of need is too strong and the hymn falls back to the oft repeated cry for mercy, with which it ends.

IV. The musical rendering of the Te Deum as an illustration of the aid which music can render in divine worship.

We cannot understand this until we have learned to recognize in music the interpreter of feeling, the universal language of human emotion. But for this no critical or technical knowledge of music as an art is requisite. All that is needed is that we should take in the thought and spirit of the words which are to be sung, and then observe how the music corresponds with them. Any one who has hearing and ordinary discernment, can do this in

an elementary way, at least. Any one can see the correspondence between a joyful, triumphant sentiment in words, and the music that goes with it; or between a tender, sad or pleading sentiment and the music that goes with that. And it is quite surprising how a little practice in these elementary correspondences will lead up to an appreciation of the finer shadings of thought and feeling that may be reflected in music.

Much of the finest Church music ever written is for the Te Deum. In each case the object which the composer sets before himself is to express in his music just as much as he can put into it of the grandeur, the sublimity, the sweep of thought, the tenderness of faith and love, the intensity of desire which are in the hymn. And I am free to say that no reader, however skillful he may be, and no preacher, however eloquent he may be, can express and impress so powerfully the contents of this ancient hymn, as any musical rendering which is at all adequate can do.

With a loud, jubilant, triumphant strain befitting the first words, the music catches us up and bears us away on its impetuous tide through earth and heaven, until we come to the song of the cherubim and seraphim, where we are made to hear something very like the tones of golden harps and of voices celestial in their sweetness. After this momentary interruption, the music resumes its more robust character, a veritable *storm of praise* sweeping through earth and sky. We hear the noble gospel-bearing voices of the apostles, the stern admonitory voices of the prophets, the patient heroic voices of the martyrs—each with their own distinctive quality.

Of similar character to much that has gone before the music tells of faith in "the Father of infinite majesty," and in His "adorable, true and only Son." As it comes to speak of "the Holy Ghost, the Comforter," it drops almost to a whisper in recognition of the gentle character of His work in the heart. As it takes up the present glory of Christ, and His finished work of redemption, it swings into a loftier, more heavenly, more varied strain than any that have preceded. What

triumph in the tones as it shouts, "Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father!" What infinite human tenderness, reproducing in a few notes the whole story of the Incarnation and birth of our Lord, as it sings, "When Thou tookest upon Thee to deliver man, Thou didst humble Thyself to be born of a Virgin!" How vividly "the sharpness of death"—of Christ's death upon the cross, of our death, of all death,—is depicted in the strange harmonies with which these words are sung! Immediately afterwards, with a transition that is startling in its suddenness, we are made to see the doors of the kingdom of heaven swinging open to all believers.

Once more a triumphant peal discloses Christ sitting at the right hand of God, but the triumph quickly shades off into awe of Him and fear of self as we are made to realize that He sits there as Judge.

With an eloquence far greater than words, with a depth of pathos and a pleading intensity which no spoken language can express, and which comes nearer than anything else could to sounding the depths of the soul's feelings, the music takes up the cry for mercy, for help, for protection, for salvation, and with a last, loud, appealing cry, "O Lord, in Thee have I trusted; let me never be confounded," it dies away into silence.

Believe me, it is no small thing to enter into the treasures of a thing like this. It will mark an epoch in your spiritual life when you have once well done so. It will open anew to you the glorious, and by us far too much neglected, temple of Divine Worship, in strict sense of these words.

Whenever we listen to this ancient hymn let it be as an act of adoring worship. Let the choir sing it as such. Let us follow their rendering as such. Let us exclude every jarring thought of the world. Let us place ourselves reverently before God. And let us allow our souls to float away whither this mighty and uplifting tide of holy thought and feeling, expressed in words and in inspired music would bear us. And may God make it a true means of living and lasting grace to every one of us.

Sunday School Orchestras and How to Improve Them

GUSTAV SAENGER

(Note. The following article on Church Orchestras is one that will interest many of the *Expositor* readers, and be helpful in solving some of the problems of the church orchestra. The article is by one who speaks, knowing whereof he speaks, and was submitted for republication in the *Expositor* by Mr. R. M. White of the H. N. White Company, prominent manufacturers of band and orchestra instruments.—Ed. *Expositor*.)

The keen and constantly growing interest in everything pertaining to Sunday School and community music and the quick development which the so-called school orchestra is experiencing, seems to offer a most timely excuse for calling attention to one important shortcoming, which is

interfering, to a very considerable extent with the satisfactory results which these organizations, by rights, should achieve. This shortcoming is to be sought in the unsatisfactory instrumental make-up of most of these so-called orchestras and of the desire at least for the present, to use any kind of an instrument which might be available to help along, and with little or no attention to insisting on the more legitimate varieties of instrumental combinations. In endeavoring to organize young players and bring them together for ensemble playing, experience teaches us that a large number of players of certain instruments will be available, while there will be an absolute dearth of others

which are equally important and quite indispensable. Thus the organizer will find no trouble in surrounding himself with violin, bass, piano, flute, clarinet, cornet, trombone or drum players, while viola, cello, oboe, bassoon and French horn players will be practically unknown and almost impossible to procure. Why should this be? Is it a condition of affairs that cannot be remedied at once and for good? That the easier, and more popular instruments should be selected by young folks is not so much to be wondered at; those who look towards improving their incomes later on through means of professional engagements will naturally lean towards those instruments which satisfy them personally, which possible lead in an ensemble of instruments, and which hold forth the greater promise of practical remuneration when once their player can accept engagements.

To dispel such erroneous notions, to call attention to the absolute need and musical beauty of the less employed string and wind instruments, becomes the duty of our teachers, school music supervisors and directors who are fashioning the tastes and developing the musical instincts of our growing generations. It is to these that we must naturally look for a remedy and a better, a keener, and a more thorough understanding of what instruments constitute a *real orchestra*; they should teach that while substitutions may be allowed for unavailable instruments for a time, such substitutions must not be accepted *as a rule*, and they should call attention ceaselessly and everlastingly to the absolute necessity of the *correct, characteristic and musical make-up* of an orchestra.

In order to train our young musicians as they should be trained and cultivate their receptive minds to a real understanding of music and the correct appreciation for the finer tonal difference and effects attainable through the various string and wind choirs of our orchestras, it is primarily necessary that we obtain orchestras which contain the various string, wood-wind and brass instruments, in order that the players may hear just what effects these various tonal combinations produce and how the various qualities of tone are blended for the purposes of composers and arrangers.

It is the ensemble which counts, and when one or another instrument stands forth for a moment and then gives place to some other one, opportunity is offered to judge of the real effect of instrumental quality.

One dozen each of violins, violas, cellos or basses *alone*, while capable of many beautiful effects, will soon become tiresome, but select from these six first, six second violins, four violas, four cellos and two basses, and you will have a *string orchestra* with which the most wonderful effects can be achieved. But to do this you will need *violas and cellos*, and the more the better. They provide the body, the strength, that wonderful *quality of tone* which as a rule is so thoroughly *conspicuous through its absence* from the average musical organizations we run across. And all the

flutes, clarinets, cornets, trumpets, trombones and drums in the world cannot give us that indescribable effect which one well-played oboe or French horn can produce.

It is the charm, the delicacy of certain of these instruments which should be brought to the attention of our younger players rather than the noise and bustle possible through the more popular instruments. One little shepherd's theme for the oboe, one long-sustained tone on the French horn in the right place can hold an audience spellbound and it is the realization of such effects which should make younger players anxious to take up the instruments upon which such things are possible.

I can well remember that while in charge of a settlement orchestra in New York some years ago, attended by children and young men of the poorest classes, I received an application one evening from a young Italian boy. He had no instrument, but wanted to join; he had received no musical instruction up till then but he was fairly burning with enthusiasm and desire to play an oboe. Provision was made to help this young man, and a happier and more contented mortal never lived than when this young chap was enabled to study the instrument of his choice.

Why should everyone desirous of studying an instrument take up this, that or the other one, just because everyone else has done the same? There isn't an orchestra or band leader in these United States and particularly one in charge of amateur or school organizations who wouldn't jump for joy at the very thought of being able to add a few violas, one oboe, one bassoon and two French horns to his instrumentation.

Think of the wonderful effects possible with three complete instrumental choirs—violins, violas, cellos, basses—flutes, oboes, clarinets, bassoons—cornets, or trumpets, French horns, trombone—and drums. There's your orchestra as it should be, complete, in a nutshell. There are hundreds of unsuccessful violin players who could make themselves practically *invaluable* if they took up the viola and supplied one of the most necessary departments in the organization. And why should every boy or young man desirous of starting on a wind instrument select a cornet, a flute or a clarinet? Just because they can earn money with them more readily later on? I don't believe it. Let the oboe, bassoon and French horn become as universally played as the others and there will be a universal demand for them.

What we need in our orchestra nowadays is less noise and more quality. This could readily be brought about if young players would not decide off hand that some day they would toot that cornet or trombone considerably louder than Smith or Jones, or play the flute or clarinet twice as quickly as Brown or Riley, but that they would consult the conductor or bandmaster of their town as to what would be the most suitable and most *desirable* for them to start.

Let them get acquainted with the real instrumental needs of their organization and understand

that the real stars of the orchestra and band are not the noise-makers, but the creators of effects and quality.

Appreciation and understanding for this may be slow to come, but come it must, so why not prepare for it right now and look more closely and

more carefully into the genuine musical and practical possibilities of the instruments I have mentioned? Let us begin to be more particular about the instrumental make-up of our Sunday School orchestras and bands.

—Reprinted from *The Musical Observer*.

A Musical Evening with Old Favorite Hymns

1. *Shall we gather at the river* "

This beautiful and very popular hymn was written by Rev. Robert Lowry, D.D. He was born in Philadelphia, March 12, 1826, and died at a good old age in 1899. Educated at Lewisburg University in Pennsylvania, he became a Baptist minister in New York, Brooklyn, and other cities, and professor of belles-lettres in Lewisburg University.

Dr. Lowry was editor of ten or a dozen of the most popular Sunday School song-books ever published, and he contributed to these some of their best hymns and tunes. Among his hymns that are most widely sung are "My life flows on in endless song," "One more day's work for Jesus," and "Where is my wandering boy tonight?" For all of these he wrote the tunes.

Dr. Lowry's most famous hymn is "Shall we gather at the river?" He wrote the words when a pastor in Brooklyn, on a hot July day in 1864. A very severe epidemic was raging in Brooklyn, and hundreds were passing over the river of death. Dr. Lowry was thinking of the sad scenes all around him when the question arose in his mind, "Shall we meet again? We are parting at the river of death; shall we meet at the river of life?"

With his heart full of these thoughts, he seated himself at his parlor organ, and both the words and the music of the famous hymn came to him as if by inspiration. It was published the following year in "Happy Voices," as a hymn of five stanzas and a chorus.

2. *"The Shining Shore."*

This is another song which sprung out of an humble occurrence and interprets the heart. Dr. George Frederick Root, the author of "Shouting the battle-cry of freedom," which is said to have exerted a decisive influence on the fortunes of the battle of Chickamauga, in the Civil War, and of many songs and home ballads, was sitting, in his younger days, at his desk on the old home farm at Reading, Mass., composing and compiling a music-book.

His mother, a saintly woman, entered the room softly, and placed over his shoulder before his eyes a paper, in the poet's corner of which was a ballad of spiritual figures.

"I wish, George," said she, "that you would sometime write music for those words."

She slipped away, leaving the composer the paper.

He dropped his eyes on the ballad. The words read strangely; there seemed to be some mystery in them:

"My days are gliding swiftly by,

And I, a pilgrim stranger

Would not detain them as they fly,

Those hours of toil and danger;" etc.

The tune came to him immediately, after the manner in which inspirations suddenly come to tone-poets. He wrote down the music, put it aside, and sometime afterward published it. The ballad went over the world. For many years there was scarcely a social religious meeting in certain parts of America, England or Scotland, at which "The Shining Shore" was not sung.

The singers did not fully comprehend it, but they found in it something that met the needs of their souls. It entered into the inner consciousness.

Some years after it was published an aged man entered Dr. Root's office, and said: "You have set music to some words of mine, which people love to sing. You call it 'The Shining Shore.'"

Dr. Root started.

"I have hoped to meet the author of those words since I first saw them. How came you to write it? What does it mean? What is your name?"

"My name is Nelson. I am a clergyman. I was driven from my home by a mob in the times of the Kansas-Missouri troubles, and I hid in the river weeds of the Mississippi. I was a free-State man.

"It was near night, and I hoped that I could hail some boatman who would take me across the river.

"While I was hiding in the river weeds, there came to me the thought of the shining shore; and there on the following day I wrote down my thoughts in the verses you have set to music."

3. *The "Common Doxology."*

This was written by Thomas Ken, endearingly called "good Bishop Ken."

Ken, born in 1637, was educated at Winchester and Oxford. As a fellow of Winchester he wrote a "Manual of Prayers" for its students, to which he appended his morning, noon and evening hymns. Each has as its last stanza this doxology:

Praise God, from whom all blessings flow,

Praise him, all creatures here below;

Praise him above, ye heavenly host;

Praise Father, Son and Holy Ghost.

These lines are being sung more frequently in England and America than any others. We may, therefore, be inclined to believe Theodore Parker, Unitarian, who said that "Ken's doxology did more to acquaint the English speaking peoples with the doctrine of the Trinity than all the theological books ever written."

Ken urged the students "to be sure to sing the morning and evening hymns in their chambers, remembering that it is a good thing to tell of the loving kindness of the Lord early in the morning, and of his truth in the night season." He did as

much himself. Playing his lute, he would sing his morning hymn, all the fourteen stanzas of it, before he left his room, and the twelve stanzas of his evening hymn every night. His morning hymn begins with:

Awake, my soul, and with the sun
Thy daily stage of duties run;
Shake off dull sloth and early rise
To pay the morning sacrifice.

Ken was chaplain to Charles II. Often the king would say, "I must go to hear Ken tell me my faults." Ken was present when death made the "merry monarch" sad, applying himself in vain as often before, to the awakening of his profligate ruler's conscience. A "good bishop" indeed! He got his bishopric, not by flattering, but rather by defying his king. Opposing Charles' wishes, he refused lodging to Nell Gwynne, the king's mistress, and when the See of Bath and Wells became vacant the next year, Charles said, "Where is the little man who wouldn't give poor Nell a lodging? Give it to him." Thus he got it. Similarly he lost it, by displeasing William of Orange, consort of Queen Mary. A "good bishop" indeed! Macaulay said, "The moral character of Ken seems to approach as near as any human infirmity will permit, to the ideal of Christian perfection."

They sang his morning hymn when they buried the good bishop at Frome:

"Preciously tradition keeps
The fame of holy men;
There the Christian smiles or weeps
For the love of Bishop Ken."

4. "*It is well with my soul.*"

Mr. Ira D. Sankey once gave this history of this hymn: When Mr. Moody and I were holding meetings in Edinburgh, in 1874, we heard the sad news of the loss of the French steamer, "Ville de Havre," on her return from America to France, with a large number of the members of the Ecumenical Council, whose meetings had been held in Philadelphia. On board the steamer was a Mrs. Spafford with her four children. In mid-ocean a collision took place with a large sailing vessel, causing the steamer to sink in half an hour. Nearly all on board were lost. Mrs. Spafford got her children out of their berths and up on deck. On being told that the vessel would soon sink, she knelt down with her children in prayer, asking God that they might be saved, if possible, or be made willing to die, if that was his will. In a few minutes the vessel sank to the bottom of the sea, and the children were lost. One of the sailors of the vessel, named Lockburn—whom I afterward met in Scotland—while rowing over the spot where the vessel disappeared, discovered Mrs. Spafford floating in the water. Ten days later she was landed at Cardiff, Wales. From there she cabled to her husband, a lawyer in Chicago, the message, "Saved alone." Mr. Spafford, who was a Christian, had the message framed and hung in his office. He started immediately to bring his wife to Chicago. Mr. Moody left his meetings in Edinburgh to try to comfort the bereaved parents, and was greatly pleased to find that they were able to say, "It is well; the will of God be done."

In 1876, when we returned to Chicago to work, I was entertained at the home of Mr. and Mrs. Spafford for a number of weeks. During that time Mr. Spafford wrote the hymn, "It is well with my soul," in commemoration of the death of his children. P. P. Bliss composed the music, and sang it for the first time at a meeting in Farwell Hall. The comforting fact in connection with this incident was, that in one of our small meetings in North Chicago, a short time prior to our sailing for Europe, the children had been converted.

This hymn was heard by a gentleman who had suffered great financial reverses in the panic of 1899, and who was in deepest despondency. When he learned the story of the hymn, he exclaimed, "If Spafford could write such a beautiful resignation hymn, I will never complain again."

5. "*The Sweet By and By.*"

In a quiet little town of some eight hundred inhabitants, in Walworth County, Wis., leading the quiet, monotonous life of a country physician, lived one of the post-war-time poets, Samuel Filmore Bennett, who served "for three years of the war" as Lieutenant Bennett of the Fortieth Wisconsin Volunteers.

He and a musical composer, J. P. Webster, long since dead, were friends inseparable. Webster was of a despondent nature, while Bennett was cheery. Webster appeared before his friend one day more than ordinarily downcast, when Bennett inquired, "What is the trouble now?"

"It is no matter: it will be all right by and by," he replied.

Like a voice from the unseen came to Bennett the song, "The Sweet By and By." Turning to his desk, writing offhand with pencil, in less than thirty minutes he handed Webster the hymn worded as it reads today.

Just then two friends, S. E. Bright, who afterwards lived at Fort Atkinson, and N. H. Carswell, who long since joined the great majority, entered the room and listened to Webster as he improvised the music on his violin, hastily jotting down the notes on a bit of waste paper. In less than ten minutes these four men were singing the hymn, "The Sweet By and By," to an audience of one. R. R. Crosby, who remarked with tears in his eyes, "Gentlemen, that hymn is immortal."

Within a few days it was sung by school children on the streets; then it was published as a Sunday School hymn, and lastly as sheet music, translated in many languages.

Aside from their intrinsic worth and beauty, the words were peculiarly fitted to the spirit of the times in which they were written, when so many hearts were sorrowing because of a "nation's slain," watching to grasp any comforting word or melody, with both of which "The Sweet By and By," was replete, a fact that doubtless hastened the popularity of the hymn.

6. "*Rock of Ages, cleft for me.*"

The greatest of modern hymns had its spiritual birthplace in a barn! About the year 1756, a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relatives in Ireland. During this visit at the

hamlet of Codymain an earnest layman was holding evangelistic services in a barn, for the benefit of the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted to the place by curiosity. The homespun preacher's text that day was, "Ye who were far off are made nigh by the blood of Christ." Up to that time the boy had been a stranger to the great salvation, but the plain discourse led him to Jesus. He was converted that day, and the sermon that converted him gave, in the end, to Christendom the matchless hymn "Rock of Ages."

A little girl was once looking at a picture which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a woman's figure, just recovered from the angry waves, clings, faint and exhausted, while at her feet a hand, grasping a part of the wreck, is just disappearing in the dark water. "What does that mean?" asked the child. "It is called the 'Rock of Ages,'" was the answer. That means Jesus, to whom we cling for salvation. You know the hymn says, "Simply to the cross I cling." "Oh, yes," said the child, after a moment's hesitation, but that rock isn't my Jesus; when I cling to him, he reaches down and clings too."

* * *

One of the "Jubilee Singers," a student of Fisk University, was on board a steamer that took fire. He had the presence of mind to fix life-preservers on himself and wife. But in the agony of despair, when all on board were trying to save themselves, some one took from his wife her life-preserver, so that she found herself helpless amid the waters. But she clung to her husband, placing her hands firmly on his shoulders as he swam on. After a little her strength was exhausted. "I can hold on no longer," was her cry. "Try a little longer," was her husband's agonized entreaty; and then he added, "Let us sing 'Rock of Ages.'" Immediately they both began faintly to sing; and their strains fell upon the ears of many around them, while they were thus seeking to comfort each other. One after another of the nearly exhausted swimmers was noticed raising his head above the waves and joining in the prayer:

"Rock of Ages, cleft for me,

Let me hide myself in thee," etc.

Strength seemed to come with the song; and they were able to hold out a little longer, still faintly singing. A boat was seen approaching, and they did get strength enough to keep themselves afloat till the crew lifted them on board. And thus Toplady's hymn helped to save more than one from death by sea, as it has often helped to save souls ready to perish.

People insist on asking me to what denomination I belong. I tell them, simply and sincerely, that my father was a Quaker and my mother an Episcopalian; that they both became Plymouth Brethren; that I married a Congregationalist, who takes me to a Presbyterian church built by a Baptist, where we sing Catholic hymns and share a Jewish Bible.—Quoted in *The Churchman*.

WEARING OUT OLD HYMNS

Here are some good plans for not wearing out good songs.

Use at least one entirely new song every week.

Introduce it after careful rehearsal by the choir. It may be that it can be better introduced as a solo or quartet, or in some other way than by the general congregation.

Let those who select the songs—whether chorister or preacher—with love aforethought, carefully give some well-worn songs a rest of a few weeks or months, and then call them up for a friendly service.

In the meantime, be always looking for some new song.

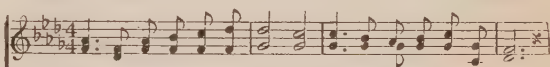
THE HARVEST IS WAITING

Here is an excellent missionary or Christian-work hymn. The author of the words is Rev. Ruben T. Nygren, pastor of the Swedish Pilgrim Church, Brooklyn, N. Y. He has kindly permitted us to reproduce the words and the tune, and also has given consent for our readers to use in any way in their own work, but not to publish in any form for profit.

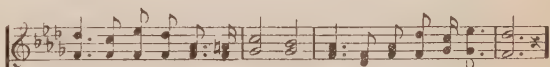
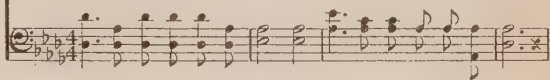
The Harvest is Waiting.

Ruben T. Nygren.

P. H. Roblin.



1. See the fields so white with har-vest Wait-ing for the reap-er's hand,
2. Precious souls so near the King-dom Wait-ing to be gath-ered in,
3. Yes, the Mas-ter still is call-ing Reap-ers for the har-vest white;



And the call for help is ring-ing, Ev-'ry-where, in ev-'ry land.
Has-ten for-ward with the reap-ers, Now your work for Christ be-gin.
While you tar-ry souls are dy-ing In the fields of dark-est night.

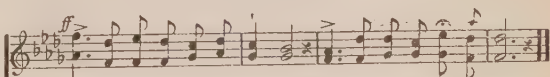


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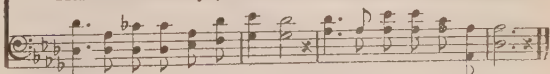
cres.



Quick-ly then be up and do-ing, Gath-er sheaves till set of sun,



Then when har-vest days are end-ed, Christ will say to you, "Well done!"



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How to Purchase A Church Organ

HARRISON M. WILD

(A name well known to music lovers, is that of Harrison Wild, for the last twenty-three years organist of Grace Church, Chicago. He is one of the outstanding teachers of organ, piano and voice, to be found in the great city. Mr. Wild is the director of the Apollo Club of Chicago, and since its beginning has been the director of the Mendelssohn Club of that city. *Expositor* readers will welcome Mr. Wild as one who knows whereof he speaks.—*Ed. Expositor.*)

In preparing for the purchase of an organ and the judging of it after it has been installed there are two parties most vitally interested:

1. The listener; 2. the organist. For the first, the appearance should harmonize with the surroundings and be always a delight to the eye. The tone should hold the attention, and satisfy the ear through variety, proportion, evenness, delicacy, power, richness, fullness, and character. For the organist, all of these plus ease of manipulation and trustworthiness. A congregation, through its trustees, should see to it, early if possible, that the architect has planned a space ample enough for an instrument adequate to the auditorium and powerful enough to support the largest congregation in good, hearty singing. The organ chamber should be in position to allow of free tone, and so formed as to permit the freest egress. Many a fine organ is a failure through no fault of specification or organ builder. Tucked in by deep joists, square projecting walls, and perhaps off in a corner as though only tolerated, it is difficult to have any builder, through any sort of masterpiece, satisfy anyone, least of all himself.

It has always seemed to me that there are two ways to go about the purchase of an organ:

1. For a given specification how much?
2. For so much, how much of an organ?

There are also two ways to treat builders:

1. As though the builder were making his art his life work as well as his living, and would not dare produce a poor instrument.

2. As though the builder were a dishonest man, going out of business, and bound to get all possible out of his last contract.

In the last decade much has been accomplished in the organ building world. For the organist, a multitude of mechanical aids; for the auditor, manifold niceties of voicing. The builders of concert instruments can point with pride to examples of their manufacture, but in the purchase of an organ conditions are ever the same. As one consults a lawyer for things legal, and an architect when desiring to build, so might one trust to the office of one whose profession it is to know organs tonally and structurally. Play safe by dealing with men who wish to do their best for the place and the purchaser.

Specifications are much the same the world over. Long years ago I prepared, at the request of a noted organ builder, a scheme, or table, starting with a one-manual one-stop organ, and advancing to a three-manual forty-five-stop instrument.

In following specifications since, and from everywhere, I find that almost no departure has been made from that table. A register, or stop, may be called by another name, or have some little new wrinkle of voicing, a newly patented device may find a place, but to the auditor the effect—and the effect of an organ is practically the whole of it—would be just the same.

A first-class organ architect or organ builder could be relied upon, given the dimensions of auditorium and organ chamber, to draw up a specification best suited to the conditions and requirements, and if a truly reliable organist be taken into consultation so much the better.

As to price, that is always "up to" the purchaser. A five thousand-dollar organ is not going to sound like a twenty thousand-dollar one, any more than a five thousand-dollar house is going to equal one costing twenty thousand. If the appetite is for the twenty thousand-dollar instrument, and the pocket has but five thousand, wait awhile, or enter into a contract for favorable exchange.

I played a Storm Fantasia on a large and effective instrument, and a gentleman, one of a committee, requested the same to be played at the "opening" of their seven-stop organ. I demurred, but he insisted. After the performance, I asked: "How about the storm? Tempest in a teapot? Eh?" "Yes," he said, "I am sorry. I should have considered the difference in the organs."

In small instruments one can have delicacy, but is very apt not to have power. A little variety, not much. No fullness because it will be all head and feet; no stomach, lungs and heart.

Much better leave it to an expert to determine what is going to prove satisfactory, and have him guarantee it, unless one must have the organ, and is quite willing to be satisfied because it goes by the name.

I have had committees disgusted with me because I could not tell them whether all the wood used was well seasoned. Whether the felt and leather were A-1, best in the market. The composition of the metal pipes as indicated in the contract. All this seems stupid. A first-class builder is first-class because all that enters into his manufacture is first class. He is more interested in doing the square thing than almost any purchaser is willing to admit. One should have nothing to do with the tricky builder.

Briefly, I'd consult a fine organist and a fine builder, and pay them to prepare the organ on paper. Then I'd go into the market with this in mind, that quality per dollar is better than quantity per dollar.

If there is any question after the organ is in, let a committee of three, one chosen by purchaser, one chosen by builder, and one chosen by and satisfactory to both, with contract in hand, decide whether or no the contract has been lived up to.

The History of the Pipe Organ

M. N. LUNDQUIST, PH.D.

The history of the pipe organ goes back to about two hundred years before Christ. Ctesibius (about 150 B. C.) speaks of hydraulic organs, in which water was used to force and regulate the air. This is the ancient water-organ. The pneumatic organ was in use as early as 300 A. D. About that time the tramp-bellows were invented. The organ seems to have been well known in western Europe about 700 A. D. In the year 757 Emperor Pepin received from the Byzantine Emperor an organ as a very fine and costly present. About 800 Charles the Great received a fine organ as a present, which also came from the East.

The organ was early given an important place both in the church and in the home. For the churches were built large pipe organs, and for the homes were manufactured small portable organs, often with hydraulic air management. About 950 there was in Winchester an organ with 400 pipes—ten pipes for each key. Two organists were required to play this organ. There were 26 large bellows in the organ, manipulated by 70 men. The keyboard consisted of wooden tablets, which were pushed in when the pipe was to sound and pulled out when it was silenced.

Around 1100 was invented our modern system of depressing the keys. The playing was at first so heavy that the whole hand or the fist had to be employed in order to depress the key. About 1350 the manner of playing was considerably simplified, and the keys became much smaller, in many cases even smaller than our present piano and organ keys. The pedal-bass (the keyboard for the feet) was invented in Germany in 1325. Reed pipes are spoken of about 1425.

With the great improvements of the fourteenth and fifteenth centuries the organ became suitable for church use, and at the same time the manner of playing became very much simplified, so that real organ technique and skill could develop. Several great organists now appeared, both north and south of the Alps. Dr. Arnold Schering, noted professor of music history at Leipzig University, has pointed out that the very elaborate vocal music (Netherland counterpoint) of the fifteenth century came from or developed out of the highly embellished organ melodies.

During the sixteenth century organ solo playing developed in a very marked way. In the Protestant church service the organ did not, at first, accompany congregational song, but it received from the start an independent place alongside of the unison song of the congregation and the polyphonic (many-voiced, several parts) music choir, as the organ alone could take a verse, now and then, of the Psalm. A verse of the Psalm could be rendered either by the choir alone, or by the congregation alone, or by the organ alone. It very often happened, in the case of a Psalm of three verses, that the choir sang the first verse, the organ alone took the second verse, and the congregation sang the third verse. The organ

was also used to give out the proper pitch of the tune, and from this intoning there developed in the sixteenth century the artistic prelude. In this preluding great demands were placed upon the skill of the organist to improvise in correct and beautiful form. The very great organists of the seventeenth century gave the organ a high position, which caused organ builders to produce fine organs. Country and city churches secured great organs.

About 1700 the equal temperament was introduced. During the eighteenth century a large number of organ stops were invented. Vogler invented the swell expression pedal and greatly simplified organ construction. The nineteenth century witnessed an almost unaccountable number of inventions and improvements in organ construction. The twentieth century has made its wonderful contributions, so that today the organ is a most remarkable instrument. It is a perfect musical instrument.

WHY THE NOISY POSTLUDE?

One can readily understand the reason for a fifteen minute prelude of exquisite organ music before the service. Clocks are not always correct and the effect of the beautiful organ music is to put the worshiper in a frame of mind susceptible to the appeal of the service. But when the service is over very often the noisy postlude robs both listener and preacher of the opportunity to clinch the effect of the service. The people in the pews are unable to greet each other and the minister, fatigued from his efforts, is unable to drown out the "Marche Triumphale" played on the full organ and continuing until the last worshiper has departed.

Instead of eliminating the postlude altogether would it not be better to play very softly some old familiar hymn as a musical benediction on the service just concluded?

After the service the mind should be in a quiet, meditative mood, but this is not possible amid the noise of a boisterous postlude.—*Rev. Edward G. W. Meury, D.D.*

GOSPEL SONGS IN SUNDAY SCHOOL

A choir leader who is interested only in anthems suggests a lack of keen appreciation of the message of the Gospel song. Such a choir leader has probably never had an opportunity of hearing a gospel song treated and sung as it should be. In twenty years of world-wide evangelistic effort on every continent experience has demonstrated time and again that the vast majority of people in evangelistic meetings enjoy gospel songs when they are well sung and properly rendered in preference to high grade anthems which are usually poorly rendered, and which are even beyond the musical scope and ability of the choir.—*Robert Harkness.*

The Value of Music

REV. LEON C. HILLS, D.D.

Text: "And when they had sung a hymn, they went out into the mount of Olives." Matt. 26:30.

There are few beings, whether they be animals or men, who do not appreciate music. Even cold copper wire responds to the vibrations of harmonious sounds. Nature is one great music box, with a rotation of songs, anthems, symphonies and oratorios. Music is the mediator between the physical world and the spiritual realm. Music, of all the liberal arts, has the greatest influence over the passions. Martin Luther said, "Next to theology, I give to music the highest place of honor."

Music is not a substitute for religion: it is the handmaiden of religion. We love music for the buried hopes, the cherished memories, the tender sentiments it can summon at a touch.

Music is the child of prayer, the companion of worship. It comes to us in mysterious sounds like the echoes from another world. Carlyle declared that music is the voice of angels.

Among the Greeks music was deified as one of the nine muses. Calliope was one of the fair attendants of Apollo.

There has always been a close relationship between music and religion. It was the desire to express religious emotion that developed the use of musical instruments. Miriam with her timbrels and David with his psalms made music a reality among the Hebrew people. It is from the Hebrew rather than from the Greek or Roman that we have our music today.

While all appreciate music to some extent, yet many look on music as a luxury or as something which could be easily dispensed with so far as

practical values are concerned. Not so; music has definite value along these lines: music is religious, it is patriotic, it is sentimental, it is therapeutic, it is altruistic.

If there had been no religion there would be no music. Harmony with God is the source of all music. Love of country expressed in martial strains has lifted despotic empires off their hinges and given birth to new nations. Could any true soul love apart from the harmony of hearts? "Two hearts that beat as one," is only another way of describing an harmonic.

We are coming to learn that music has healing qualities. Shell-shocked soldiers over the seas had their shattered nerves quieted by the sounds from the Victrolas placed in the hospital wards. Music was the only medicine which had this quieting effect. Henry Van Dyke refers to music as "The angel of the pool, which troubled the waters for the healing of the soul."

Who can question the altruistic value of music? There are few things in the realm of knowledge which lift men as music does. But music is simply the accompaniment of religious emotion. It is said that Jenny Lind lifted her nation to a higher realm of thinking and doing by her singing. There are many sorrowing souls today searching for the lost chord.

All this being true, let us arise in our might and eliminate the jazz. Jazz is the caricature of music. It is all that music is not. It is the nemesis which followed Calliope as she would have attended upon Apollo, and interfered with her harmony.

Our Saviour loved music. After the last supper we read that "They sang a hymn and went out."

Leave It With Him

Poem by Rev. E. B. Miner

Set to Music by Jos. G. Ellis as shown on page 15

O leave it with Him for the lilies all do, and they grow, and they grow;

They grow in the rain and they grow in the dew; yes, they grow, yes, they grow.

They grow in the darkness, all hid in the night, They grow in the sunshine revealed by the light, They grow by the wayside a wonderful sight, still they grow, still they grow.

They ask not your planting, they need not your care, as they grow, as they grow, Dropp'd down in the valley, the field, anywhere, there they grow, there they grow.

They grow in their beauty arrayed in pure white, They grow cloth'd in glory by heaven's own light, They toil not nor spin for they grow by His might, sweetly grow, sweetly grow.

The grasses are clothed and the ravens are fed, from His store, from His store,

But you who are loved and guarded and led, how much more, how much more,

He'll feed you and clothe you and give you His care,

With manna and raiment so sweet and so fair, Then leave it with Him for He has ev'rywhere ample store, ample store.

Yes, leave it with Him you're more dear to His heart, you well know, you well know, Than lilies that bloom, or the flowers that start 'neath the snow, 'neath the snow, What ever you need, if you ask it in pray'r, Just leave it with Him for you are in His care, Then leave it with Him for He is ev'rywhere as you know, yes, you know.

—By courtesy of the Golden Shore Pub. Co.

Start a Mission Circle

A Plea for Mission Study of South America

REV. M. K. W. HEICHER, Ph.D

"His vision of the circumference kept him true to the center;" a vision of the King will cause one to become interested in the Continents. The King, then the Continents, a vision of the Circumference, then back to the Center—we have a complete circle. This is a mission circle which should be originated and developed in every church. The pastor must do this, if he is true to his task. He must cultivate in the minds of the people the mind of Christ. Christ's mind, so true to the center, looked out upon the circumference. His great Commission sent men out into all the world.

The call comes through the Foreign Missions organizations for the church to study during this present year one of the Continents. The attention of the church is directed toward South America, in fact toward all Latin America, including the countries between the Canal and the Rio Grande, also the islands of the Carribean. What a splendid opportunity for the pastor to start a mission circle.

The pastor has further opportunity. He can dissipate ignorance, the ignorance which exists among the people of the United States concerning their neighbors in the western hemisphere. There are, without doubt, tens of thousands of American citizens who would most vigorously maintain the principles of the Monroe Doctrine, yet were they asked to name the twenty republics which are most influenced by the Monroe Doctrine they would be unable to do so. It is at least doubtful whether those so ignorant of their neighbors as to be unable to name them have the right to lend influence toward the maintenance of a doctrine such as that bearing the name of Monroe. There are many who learn with surprise that the Monroe Doctrine is not popular south of the Rio Grande. They take for granted that since it was well received at first in Latin America it continues to be popular. This is not at all so. Most of the Latin American governments do not hesitate to declare that the further insistence on its enforcement belittles their national dignity. Our citizens should know whether or not this doctrine which they support has served its purpose and should be abandoned.

Many events of the last years of the nineteenth century and the first quarter of the twentieth century point to the fact of our close relationship to the southern republics. The war with Spain gave us a protectorate over Cuba, and Porto Rico came into our possession. This was followed by the building of the Panama Canal when the Canal Zone became ours and the new Republic of Panama came under our influence. It is only recently that the United States government has taken from Managua, the capital city of Nicaragua, the marines which were sent there in 1912 to restore order. Our marines have been active in Haiti and in Santo Domingo. The United

States was sponsor for the establishment in 1906 of the Central American Court of Justice, a remarkable experiment in international good will, which terminated when the United States robbed it of its prestige by refusing to abide by one of its decisions. A noted American is at this writing in South America as the servant of two great republics, Chile and Peru, in the settling of an old dispute between them. The welfare of Latin America is bound up to a large extent with the policies of the United States. Whether our policies bode well or ill for our neighbors is a matter of deep concern to us as citizens and as Christians.

~ A third opportunity of the pastor is that of calling attention of his people to dire need. Dr. Francis E. Clark has called South America "The Continent of Opportunity;" Cesar Zumeta named it "The Sick Continent." Does it present, perhaps, an opportunity to serve and heal the sick? One is amazed to find Gonzales Prada, one of Peru's most illustrious sons, writing, "Peru is a sick organism; wherever the finger is applied to her she exudes pus." The Indians of the southern continent, numbering almost one-fourth the population, are described by Sr. Alcides Arguedas in the title of his well-known book, "A Sick People." An article in *El Sur*, of Arequipa, Peru, in November of 1914, headed "Ruin," states: "That which cannot be cured and which foreshadows death is moral failure. And this is the evil of this country. . . . We breathe a fetid atmosphere and are not sickened. The life of the country is poisoned, and the country needs a life purification. In the state in which we are, the passing of the years does not change men, it only accentuates the evil. A purging and a struggle are absolutely necessary." Surely a continent in such condition is the concern of a nation that has the true Gospel of Christ.

The approach of the study of South America is most fascinating. The alert pastor will have no difficulty catching the attention of his audience. The geographical approach is interesting. An expedition up the Amazon, which, with its principal tributaries, offers fifty thousand miles of navigable waters, even when taken while sitting in a comfortable pew under the guidance of a leader who has done nothing more than read concerning the heart of Brazil, is thrilling. It has the lure of adventure, for up those water ways there are strange flowers, trees, animals, people, and the largest unexplored portion of the globe. To prepare for such an expedition our public libraries offer many books of travel.

To the pastor making the geographical approach, the following trip is possible—through the Canal and down the coast to Callao and Lima in Peru, up into the Andes where Cuzco offers ancient ruins of stone and the remnants of ancient peoples, then to strange La Paz, twelve thousand feet above the sea, down to the terrible desolation of

the nitrate beds of northern Chile, farther south to the city named Vale of Paradise, and then up the bleak Andes across the boundary marked by the statue of Christ, down again to the broad prairies of Argentina, into beautiful Buenos Aires. Almost any public library will furnish a guide book for this journey.

These are days when the race problem is in the foreground. An approach to the study of Latin America through the racial background is bound to be interesting. A Brazilian statesman has recently declared that his country has solved the Negro problem much more satisfactorily than the United States. Is that true? If so, how? These are questions of more than usual importance. Latin America bristles with problems—Indian problems, Negro problems, caste and immigration problems. Experiments naturally are being worked out which may throw great light upon racial problems throughout the whole world.

The whole sociological situation in Latin America offers abundant chance to bring these neighbors of ours to the attention of the people of the Church. We face here startling social evils; for example, almost complete libertinage with illegitimate births running as high as 38 per cent in Chile and in cities much higher; Concepcion, 57 per cent; in Lima, 51 per cent. More money is spent each year for education in New York City than in all South America.

The historical method of study puts one in touch with ancient Indian civilizations whose architecture was comparable with that of the best in ancient Asia, also with the romance and adventure of the Spanish conquest, and with the stories of the heroes of a century ago when the Spanish yoke was broken. Much of the art and music and poetry of Latin America will stand on its own merit and will give good reward to those who will give it attention. The people themselves are attractive. Both the upper and more humble classes love the beautiful and the artistic. The Latin American is kind and open-hearted. Their devotion to ideal political principles often leads them to heroic self-sacrifice, though at times we would consider them quixotic and impractical.

The History of Missions in Latin America records many heroic deeds. The pastor who desires to use this approach can find considerable material. The story of Captain Allen Gardiner, who established at the cost of his life, the first enduring Protestant Mission in South America, is striking. He perished of starvation in September, 1851, in Spanish Harbor, Tierra del Fuego. The body and diaries of Captain Gardiner when found told a pathetic tale. "Poor and weak as we are," wrote Gardiner, "our boat is a very Bethel to our souls, for we feel and know that God is here. Asleep or awake, I am beyond the power of expression happy." In "The New Acts of the Apostles" it is written, "Instead of repining or lamenting, he left behind only earnest entreaty that the mission should not be abandoned, and left a brief plan outlining further operations."

Latin America—go to the great business houses

in the United States, go into the council room of the foreign department of our government, go to the selling departments of our great manufacturing concerns; these are not ignoring Latin America. The Protestant Church of North America must not pass South America by. The leadership in this matter rests with the pastors of the churches. Webster E. Browning's text "New Days in Latin America," should be in the hands of every evangelical pastor. The bibliography which it contains will lead out into the varied fields of interest mentioned above.

A quotation from "Problems in Pan Americanism" by Samuel Guy Inman: "These twenty young countries are the land of the future. The most wonderful developments of the twentieth century are destined to take place in Latin America. This is true of Latin America principally because of four great outstanding reasons. First, there is room there for the overcrowded populations of the world. Second, there is power to produce the food and raw products for the world. Third, those lands are a market place for the manufactured goods of the world. Fourth, they possess a remarkable circle of intellectual leaders."

Let us rally the church to the study of Latin America. The King and the Continents; the Circumference and the Center! The King has a stake in Latin America!

PREPARING THE WAY

Missionaries starting new work in a small village in Siam learned of a man who had died ten years before who had prepared the way for them in a remarkable manner. This man, about fifteen years previously, had visited a village in which there was a Christian community. His errand there was to purchase rice, but one of the men upon whom he had called had something more important to talk about than rice; this man talked of the Christian gospel. And he told the story so effectively that the visitor went home convinced of its truth.

In his own house again, he repeated the story to his family, and announced his acceptance of his new found faith. No more were idols worshiped, nor the spirits served as formerly. Even when his house burned down he did not falter, but comforted his family with assurances that the Lord would take care of them. He often told his family that some day Christian teachers would come to the village, and that they must be ready to accept the teachings of these newcomers. And now, although the man died before the teachers finally came, the seed which he planted has born early fruit in the conversion of many members of his family.—*The Continent*.

The most valuable possession which Christianity holds for me is this conviction: That the task is unfinished, that the conflict is still on, and that it is my business to invest my life in such a way as to make true the dream of the Son of Man.—*Edward A. Steiner*.



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor*

The picture of the Organ on the cover page portrays the chancel organ in the First Presbyterian Church, of Oakland, California. Rev. Frank M. Silsley, D.D., is the pastor. Clarence Eddy, of Chicago, formerly organist of Dr. Silsley's church, assisted in the dedication of this beautiful organ in March, 1925. The organ was built and installed by the Kimball Organ Company.

MUSICAL INSTRUMENTS IN THE CHURCH

Many types of musical instruments have been granted full entree into the church and have long since redeemed themselves and proved to be instruments wholly worthy of a place in the service of God's house.

The Pipe Organ, for instance, inspiring instrument of many tongued melody, has been acceptable to the church for comparatively few years. If we ourselves do not recall the upheaval brought the church by the advent of the organ, our sainted mothers do. And yet, in so short a time has the organ literally played her splendid part in the church service. Today we find in use every conceivable type of organ, from the deep throated, mighty lunged giant of five manuals and almost countless stops down to the humble though efficient little servant, the portable reed organ, which like the tents of the Arabs, may be folded up and carried away. The organ fills a place in the service of worship and praise that no other instrument or group of instruments can fill. So generally has it been accepted, that its soft voice might speak to the heart of man, that many are lost upon entering a church wherein the organ plays no part in the service.

Next to the organ comes the piano in general use, although, because of its own particular sharpness and definite note, it is more fitted for use in the Sunday School and similar meetings. It does not possess the wealth of tone, nor range of variation of sound possessed by the organ. Nevertheless, it has its own advantages and is often found more desirable for various reasons, than the organ. In countless instances the piano and the organ form a wonderfully attractive combination. There is the tendency, on the part of the congregation, to d-r-a-g the singing of the hymns. With each succeeding stanza the tempo is gradually retarded, until one sometimes wonders if the singers will be able to hang on long enough to reach the last of the hymn. Probably this dragging out, especially when the church is overwarm, is noticed by none more than by the perplexed organist, who tries

in every way to swing the singing congregation into a more rapid time. On rare occasions the writer has succeeded in such an attempt by playing each note staccato and thus emphasizing the time. Even then it was a long hard pull, a pull which the clear distinct note of the piano would have eliminated. This is just one of the many points making a piano alone, or with an organ, worthy of consideration for use in church music, and one of the many reasons why the large majority of churches have anywhere from one to half a dozen first class pianos in their equipment.

The Sunday has been warm and sticky, not at all conducive to a religious or devotional frame of mind. Of such stuff is man made. Little whispers of air gently stirred the leaves in the early evening, as we sat there on the airing porch of a metropolitan hospital, trying to be comfortable in spite of the heat. Off in the distance the colonial tower of a church peeped over the tree tops and from that tower, as we sat, rang forth with wonderful appeal the vesper chimes. Come Thou Almighty King; Holy, Holy, Holy; Softly Now The Light of Day; Draw Us to Thee Lord Jesus, and other hymns floated in to us carrying with each bell note, the impulse to hum or quietly sing the words we knew so well. Of course, the setting was ideal. Evening, white uniformed nurses, angels of mercy, high enameled beds, drawn, pale faces bespeaking pain and suffering, then the chimes, sweet voiced and mellow. Hymns we probably all knew from our childhood. Hymns that carried us back. Hymns that we loved. We sang softly, each to himself. Each for himself—and his Lord. What had those chimes done? Nothing more than raised us all from that stifling scene of earthly trials, up and away to a higher plane. For a blessed half hour that hospital porch became a cathedral, peopled only by those who, wanting to worship, worshipped. The spire points upward as a constant reminder. The bell in the tower, through the ear calls from afar folks to worship. The chimes grip one by the hand and, whether he will or no, they put words of praise, of joy, or peace on one's tongue.

Chimes may mean chimes of bells, or the more recent Tubular Chimes, played electrically and operated at the organ on a little individual key board. In either case, where the church is so constructed as to permit chimes, no amount of money is too great to pay for a complete set of chimes. As souls are beyond price, so those instruments which turn man's mind and heart toward the means

of salvation hardly to be reckoned in dollars and cents.

Instrumental music in the church today, does not stop with the organ or the piano. Why should it? What richness of tone, what variety of timbre, what fullness of adaptability may be found in instruments other than these two! Hardly an instrument, whether used alone or with others, but possesses the ability to add its portion to the worshipful atmosphere of the house of God.

That day, wherein the good deacon objected so strenuously to the proposed purchase of a chandelier for the new church edifice, because it would be utterly useless to get one of those "fool contraptions" as there was no one in the congregation who could play it if they did get it, has long since passed.

For years the orchestra has been growing in popularity as a wholesome adjunct to the musical portion of the church service. When one considers the power of a well-directed group of instruments, a power which can lift man out of himself and gently carry him to a higher than mundane sphere, the reason for the growing use of the orchestra in the church is at once apparent.

Often there is plenty of material for an orchestra, unseen and therefore unknown, within the membership limits of a congregation, even a small one. Many a soul is disturbed, uncertain, unhappy for no other reason than it has a God-given talent and no place to express it. Many a soul has been found and brought to a safe haven through the channels of service. Where there is musical ability in a congregation, happy is that pastor who finds and uses it, to the glory of God's kingdom.

Similar to the orchestra, we find the solo, duet, quartet, sextet in brasses filling their place in worship. It is not as commonly found as the church orchestra, yet it is not as though brasses constituted anything new or unheard of in the service of the church, for the trumpet and the tuba go back in the history of religious worship as far as the harp and the psaltery and other stringed instruments.

In those days musical instruments were grouped into three classes, stringed instruments, wind instruments and instruments of percussion. Those three classes rather largely cover the field of musical instruments today although they all have gone through the refining processes of the ages and today are more suited for church use than ever before.

Such richness has been added to the services of the church, by the organ in its comparatively short existence in that sphere, and so many of the organ stops are but attempts to reproduce the tone and quality of sound of other instruments, that there is no reason why our services should not be made fuller in their devotional atmosphere, and richer in their fruitfulness. After all what we seek is that our services may bear ever greater and more lasting fruit. If by bringing into our services those instruments and groups of instruments which will give more of our people vital and actual participation in the work of the church craved by so many, why do we hesitate?

Is not the poet right in saying: "Music is the greatest good that mortals know, and all of

heaven we have below?" The indisputable fact that man is moved by noble music to noble deeds and noble thoughts. If through music we may turn man away from his petty cares and tribulation to face, just for a moment, toward Him who has comfort and peace for the soul, our path is plainly marked!—J. M. R.

[SOUTH AMERICA, MISSION STUDY

The great field of South America is to be the theme of Mission Study in nearly all denominations the coming fall and winter. A large proportion of our readers will be on the lookout for fresh material and we expect to be in direct touch with one or more missionaries in that continent.

The *Expositor* wishes to embrace the world in its parish and to promote world-wide knowledge of and interest in missions.

The standard text books for this season will be for adults, "New Days in Latin America," by Webster E. Browning (a description of present conditions and opportunities in Latin America based on thirty years of observation, travel and study); for young people, "Looking Ahead with Latin America," by Stanley High, popular in tone and full of interesting material, but a shorter book than Dr. Browning's; for intermediates, 12 to 14, "Makers of South America," by Margaret Daniels, a series of biographical sketches of political and religious heroes of South America. There is a book also for Juniors, 9-12 years, "Building the Americas," by Sara E. Haskins. It is for leaders of Junior Groups, containing suggestions for worship, discussion, dramatization service activities and the text of a number of stories.

PRAY FOR REVIVAL

A mighty revival checked the murderous reign of crime recently at Herrin, Illinois. A mighty revival would check it in the nation at large. Is it needed? We are told that every seventh marriage in the country at large ends in divorce, that petty pilfering has increased "five times over" since 1910; that crime has increased four hundred per cent during the same period; "every fourth person," says the Chicago Health Institute, "has a 'social' disease." Where will all this end? A mighty revival would check it in the nation, nothing else can or will do it effectually. Reforms begin in the heart. An inner remedy is the only remedy. Other methods may help, but a changed heart, a turning to God, is the only real remedy. The nation cannot go on in sin and escape sin's consequences. "The wages of sin is death." "Righteousness exalteth a nation, but sin is a reproach to any people." Pray for the church. Pray for America. Pray for revival.

A PRAYING CHURCH

The modern Church should turn to prayer more than it does. One reason that we do not receive more is that we do not ask and expect more. We lack both faith and the use of means. How often we are like those Christians we are told of who were praying for Peter in prison. Bring to mind the scene. The people praying; while they were praying Peter knocked at the door; but they would not believe it was Peter. He continued knocking. When

they opened the door and saw that it was indeed he, they were "astonished!" Think of it—the Church praying; God answering; and the people "Astonished!" How often it is that Christ, consistently with his own character, really cannot do many mighty works in our churches and communities "because of our unbelief!" Oh, that the whole church, at this time of the opening of the year of effort would open wide the door of faith, and ask and undertake and expect great things from the Lord! Let us lay our plans large and wide. God is saying to us: "According to your faith be it unto you." It is as if one very rich were to hand us a blank check, with his name signed, and say: "Now, fill it out yourself. Write in the amount you would draw, and according to your faith in me be it unto you." We might hesitate to make too large a draft upon an earthly friend, but there is no need to draw lightly upon God."

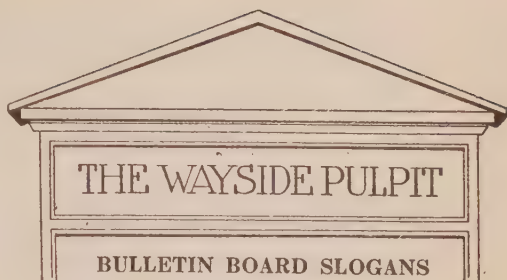
"For his grace and power are such
None can ever ask too much."

Instead, he is honored and pleased when we make large drafts.

Just after the battle of Gettysburg, when medicines were very scarce, Mr. George H. Stuart, then at the head of the Christian Commission, telegraphed to the merchants of Boston: "May I draw on you at sight for \$10,000?" The telegram was posted in the Exchange. Thirty minutes later there flashed back along the wire: "Draw on us for \$60,000!" Lord, increase our faith! May it not be that as pastors and people, as Christian workers generally, we are far too timid in our asking? May it not be that we are asking and expecting only a little of the quickening of the Spirit, asking and expecting to see only a few souls saved, asking and expecting for God to honor a small draft only, when the reply comes flashing from his throne: "Not 10,000 but 60,000! Prove me now. Honor me with a large draft. Put me to the proof if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive. According to your faith be it unto you."

Prayer is the channel of blessing. Oftentimes the Church is like an inland city in the winter on the banks of a frozen stream. We are the dwellers in that city; and we are hungering and starving for food. Scores of richly laden vessels are lying in the stream a few miles below, anxiously waiting to reach our wharves. But why the delay? Ah! it is because the channel is closed by the ice. And so it so often is in regard to God's blessings for his church. He is not only willing but waiting to bestow them upon her. Why, then, do they not come? The reason is plain. Our prayers are the channel, the appointed channel, through which the blessings must come; but the channel is not open! How often do we fail to keep the channel clear! How often we are in want and miss the blessing because the stream is frozen, and God does not come through the ice!

Pray. Awake, O Church of Christ, to the duty and privilege and power of prayer! We might have pentecostal blessings repeated. They will come in response to renewed pentecostal seasons of prayer.



You don't need the church—any more than the flowers need the sunshine.

Jesus will be enthroned or entombed.

The path of glory leads beyond the grave.

He who does not honor God with his substance does not honor him with his soul.

Filthiness is next to devilishness.

Business circles should be on the square.

It does not matter whether a man's religion has a puncture or a blowout, the result is the same.

It is more profitable to spend time thinking about where you're going than about where you came from.

There are two life principles, service and serve us.

Nothing wounds our heavenly Father so much as unrequited love.

We sing about the "home of the soul," but it strikes us that a good many souls are boarding out.

It feels good to be good.

Have you prayed today? It helps.

What would your home be like if there were no churches?

Never give up, for God never gives you up.

Only the wicked clamor for the repeal of a good law.

The program of Jesus is, mercy for the sinner, no quarter for the sin.

The church is a building and loan society to help erect mansions in heaven.

Work without worship means worry.

Prayerless pews make powerless pulpits.

The Bible promises no loaves to the loafer.

We are either "sheep" or "goats." The goat is closely akin to the mule, only he has his heels in his head.

The fellowship of the church is the best fellowship in the world.

Lack of church attendance—my excuses may satisfy me, but can they undergo God's scrutiny?

The Church stands for the highest thinking and the greatest sacrificial doing.

To forget wrong is the best revenge.

The present is the future from which we hoped so much.

The truest end of life is to know that life never ends.

The mask soon becomes an instrument of torture.

A man may make a false step by standing still.

When faith goes to market, it always carries a basket.

The church—the place where high ideals are born and power received to execute them.

A good Sunday makes a better Monday—try it.

Our services are happy, hopeful, helpful. Come.

"Come thou with us and we will do thee good."

Methods of Church Work

REV. E. A. KING, D.D., Editor

October is the month for beginning church activities. September is called Rally Month, but Rally Day is often held on the last Sunday in September. October is a good month in some of the warmer sections of the country.

Some ministers lay out their winter plans during their vacation period. Where that is not done October may be used. Working according to schedule produces larger results than working without a plan. A few ministers say their work is fresher and more free without any concerted plan. Still usage makes for some kind of a program.

Now that a new season has begun, place our name on your mailing list and send any printed matter, circular letters or something especially good to the Methods Department, to present to readers of the *Expositor*.

A RALLY DAY LETTER

Rev. M. S. Benjamin, of Shawano, Wis., sent out a Rally Day letter and struck the keynote in the first paragraph. If the reader reads only that he would have the point. The letter begins this way: "My dear Parishioners:

"The main object of this letter is to let you know how eager and anxious I am to see you in the church next Sunday. The importance of regular and conscientious attendance at the services in God's house cannot be stressed too much. It is impossible to over-estimate its value. Besides your own spiritual welfare and that of your children, the cause of Christ, the church itself, and even the Kingdom of God are dependent upon those who look with seriousness upon their obligation to be in their places in God's house at stated times."

CONVERSATIONAL CORRESPONDENCE

Rev. D. C. Trapp, pastor of Hope Evangelical Church, Duluth, Minn., uses the conversational correspondence method. His letter to parents of Sunday School pupils begins this way. "Come right in and have a chair." Then he goes on to say, "I believe that is about the way you would greet me if I should call tonight, and then I might say—"The message of the letter follows in an easy dialogue fashion and is very pleasing in its effect. He does the same thing in a letter to non-active church members. The idea is a good one.

HAVE AN EVANGELISTIC HARVEST SERVICE

Hold an evangelistic service on some Sunday night in October when the decorations are grains, fruits, etc., from the fields. Use the text, "the harvest is passed, the summer is ended, and we are not saved", Jer. 8:20. The general atmosphere of the place makes for decision to live the Christian life.

A STEWARDSHIP ACROSTIC

S ervice. Romans 12:1-11.
T alent. 1 Peter 4:10.
E nergy. John 17:4.
W illingness. 1 Cor. 9:17.
A bility. 1 Peter 4:11.
R ighteousness. Phil. 1:10-11.
D ays. Psalms 90:12.
S ilver. Psalms 24:1; Hag. 2:8.
H umility. Acts 20:19.
I nfluence. Deut. 6:5-9; Rom. 14:7-8.
P rayer. 2 Cor. 1:11.

TEN COMMANDMENTS FOR FATHERS

At the Father's Day service at the First Baptist Church, Bayonne, N. J., Rev. C. H. Rannels took for his topic "A Father's Best Investment." He spoke of the honor of fatherhood, the joys of a father and a father's duties, pointing out that a father's first duty is to be "a man of God." Second to be a home builder. Third to be a good citizen. He then gave what he called his own ten commandments to fathers in the form of ten don'ts.

1. Don't say Go, but Come. "Like father, like son."
2. Don't expect an old head on young shoulders.
3. Don't discourage worthy ambitions in your children.
4. Don't underestimate the value of Christian education for your children.
5. Don't make rules for your children unless you also observe those rules of conduct.
6. Don't be pessimistic. You should not discourage but cheerfully encourage your children.
7. Don't trust to luck. There is no such thing.
8. Don't fail to make your home the social center for your children.
9. Don't be harsh in your judgment of the young. Remember your own conduct at that age.
10. Don't leave the religious training of your children entirely to the Bible School and Church. Do your part in the home.

He concluded by saying that such conduct on the part of fathers will develop Christian character which is a father's best investment in his children.

A UNIQUE NEWSPAPER ADVERTISEMMENT

Pay for advertising space, about four inches double. Leave most of it blank, and underneath put the words:

"This is a picture of the space you leave vacant in church when you fail to attend. Fill it up next Sunday."

Presbyterian Church, Fort Meade
C. I. Stacy, Pastor

SOMETHING DIFFERENT FOR YOUR CALENDAR

The calendar of the West Union Presbyterian Church, Dallas, W. Virginia, is different from any we have seen. Especially do we commend the last few lines:

"Whoever you are, as you enter this Church remember that it is a place of Prayer and that its doors swing wide and free to all who would pray and worship and work. Please strive to enter into the spirit of true worship and breathe a sincere prayer for those who worship with you and for those who minister, and for the cause that we all love so dearly.

And whosoever will let him come.

The whole family feels at home here. If we do not shake hands with you, you come and shake hands with us."

THE MINISTRY OF PERSUASION

The following pledge card comes from New Jersey. Why not seek such personal workers in every church?

"Knowing the fear of the Lord we persuade men"

The Fellowship of the Ministry of Persuasion

The Jamesburg Presbyterian Church

Howard R. Van Dyke, *Director*

Warren K. Eubank, *Pastor*

In loving loyalty to my dear Saviour, I re-consecrate and rededicate my life to Him in service for others, and in obedience to His sacred command, and His holy example, it is my heart's desire to have a part in The Fellowship of the Ministry of Persuasion, therefore, I enroll as a member of the Enlistment Committee of The Ministry of Persuasion, and as a member, I will, in my weak and humble way, as the Holy Spirit directs, endeavor to enlist people for Christ and the Church.

Name.....

Address.....

RELIGIOUS PUBLICITY

Two little thumb-nail folders have come from Australia. Evangelist Thos. Hagger sends them. On the back of one are these phrases. *You* are cordially invited to attend these services. *Children* are invited to the School. *Men* are invited to the men's Bible class. *All* are invited to trust the Saviour.

A SUNDAY MORNING SERVICE FOR GOLFERS

Rev. Geo. D. Egbert, *Flushing, New York*

Our service is intended not only for golfers but also for automobilists who are going away for the day, for housewives and housemaids. Any one may feel at liberty to come in golfing or automobile attire.

The service lasts just a half hour, from half-past eight to nine o'clock and consists of the following: Organ prelude, hymn accompanied by piano, the organist coming to the main floor for that purpose. Scripture reading, brief prayer, offering. The address is about twelve minutes on some phase of Christ's relations to modern life. Prayer, hymn, benediction.

We are fortunate in having chimes in our

church tower and we have them played at 8:15 and 8:30 in advance of the service. Our largest attendance has been forty-two, composed of golfers but also to a larger extent of women who find 8:30 a more convenient hour than 11 o'clock. Our 11 o'clock service is held as usual and it is not noticeably affected by the early morning service.

The important points which I stress are brevity, an address on practical religion, very familiar hymns and liberty of attire. I believe that especially when there is no evening service we should make it convenient for those to have an opportunity for worship who desire a larger part of the day free.

HOW TO GET A "FORD" FOR A MINISTER

A most unique auction was held at the Mt. Vernon Congregational Church, Boston, recently. The church was sending out two foreign missionaries to West Africa. It was desirable to send along a Ford so they could get over their mission field effectively. The Assistant Pastor, Everett Baker, served as auctioneer and sold the car by parts. There was a lot of fun connected with it.

Some of the parts sold as follows: motor, \$120; body, \$75; wheels, \$25 each; mudguards, \$12.50 each; rear axle, \$50. The springs brought \$10 each; the chassis, \$50; the spark-coil, \$2; and the air valve, 25 cents. The cutout sold for \$1 and the muffler \$2. "Blowouts" cost only \$5, and so did the "noise," while the rattles of the Ford brought \$25. The ridiculously small sum of \$1 was offered for the squeak and taken.

Of course these foresighted friends covered the freight bill and provided gasoline and oil. They even thought of the license fee!

All of this was done at a church banquet. It is amazing what people will do when properly led in a good cause. Ministers go without lots of things they might have if they only knew how to encourage the people.

TWO BUSINESS CHURCH LETTERS

At the Second Reformed Church, Irvington, N. J., the pastor, Rev. James B. Mulder, uses business methods in the conduct of his spiritual work. He discovers people living near his church who have church connection elsewhere. When they indicate their willingness or desire to join his church he provides them with form letters to send away requesting transfer of membership.

Another method is in regard to finding children for baptism. He sends out a letter like this:

"Next Sunday opportunity will be given for Baptism of Infants and Children during the preliminaries of the morning service at 11 o'clock. It will be a pleasure for me to be of service to your family at this time. Will you please have the following information written out and hand it to me so that Certificates of Baptism may be made out?

Name of Father.....

Name of Mother.....

Name of Child.....

Date of Child's Birth.....

Where born....."

A MINISTER AND HIS ART

It is a pleasure to recognize exceptional ability in the ministry especially when it has to do with methods of work. We have a number of church calendars from The Central Baptist Church, Duluth, Minn., all printed on a duplicator. The work is done by hand stylus and typewriter. Every sheet has an illustration, skillfully executed. Many "cuts" and illustrations of various kinds are copied. There are financial reports and pastoral letters all neat and attractive. The pastor is Rev. Albert J. Dahlby.

THE PURPOSE OF PASTORAL CALLING

It was said of Dr. Alexander Maclaren, the great English preacher, that he accepted the call to his Manchester church on condition that he need call on no one except as he personally desired to do so. He devoted his whole time to sermon preparation and was, as the world knows, a great preacher. On the other hand Dr. Theodore Cuyler of New York said that a house-going pastor makes a church-going people.

The *Parish Evangelism* the other day contained this sentence from Dr. Fagley's pen: "In making a call on a family the pastor should have in mind just what his object is. 'This is a simple thing to say, but in the fall campaign of visitation and pastoral calling it is of vital importance.'"

MAKING MOVIES PREACH

The lure of the movies is exerted in an unusual direction, on an unusual subject, when Dr. James K. Shields of New Jersey resigns from the Anti-Saloon League to become a director of motion-picture productions. Dr. Shields has been one of the marvel men of the league, he has brought to pass year after year the election of dry legislatures in his state, where before his arrival the liquor crowd reigned supreme. How great a revolution he wrought was evident when New Jersey finally "came through" as the forty-sixth state ratifying the eighteenth amendment. But much of the time while doing this Dr. Shields had half an eye on the moving picture screen, wondering if it couldn't be trained to preach the gospel. As an incidental side issue along with his league work he made a pair of absolutely frank and outspoken evangelistic films—"The Stream of Life" and "A Maker of Men"—which have been a direct spiritual ministry already to multitudes. Another, "Lest We Forget," has proved a tremendously effective piece of prohibition enforcement propaganda. It is not remarkable that with such experimental successes to his credit, the producer of these works adventures himself wholly to a field so fascinating. The tens of thousands of Christian ministers and teachers who have yearned to capture this marvelous modern device for the uses of religious education, will wish Dr. Shields a far-reaching vindication of his enterprise.

ONE WAY TO GET A PIPE ORGAN

We have had several letters recently asking how to get a pipe organ. One method of securing the money is to sell the organ pipes. Find out how many pipes there will be, divide the cost between them, and then start a subscription paper asking people to give one or more pipes.

MAKE GOOD USE OF ANNIVERSARIES

People are aroused by special events and currents of thought. At Porter Congregational Church, Brockton, Mass., Rev. Horace F. Holt, seven years local pastor, came to the 20th anniversary of his ordination. The event was celebrated by a special service and the reception of new members on confession of faith and four-letter. The whole church rallied to this event.

MOTION PICTURES OF SACRED DRAMA OF THE BIBLE

Ministers who are interested in having information about the films named here should write to *Expositor* for the address of the distributor.

The Life of Christ

Motion pictures portraying the life of our Saviour, made under the direction of the Christian Herald, may be secured by churches. The drama is made in five reels, takes one and one-quarter hours to show, and the rental price is \$25.00 a day. Chapters pictured are:

The Adoration	The Money Changers
Jesus and the Teachers	The Last Supper
Casting Out the Evil Spirit	The Agony at Gethsemane
Raising Lazarus from the Dead	The Betrayal.
The Sermon on the Mount	Christ Before the High Priests
The Triumphal Entry	

Christ Before Pilate
Peter's Denial
Via Dolorosa
The Crucifixion
The Resurrection

Old Testament Scenes

A series of 15 Old Testament stories, sponsored by Dr. Harwood Huntington, Ph.D., faithfully portraying lives and characters should prove a valuable aid to Bible study. Dr. Edgar James Banks, Field Director of the Babylonian Expedition of the University of Chicago, supervised the productions to insure authentic reproduction of ancient customs and architecture. Theologians passed on each scenario before it was made into pictures. Archbishop of Neapolis, Patriarch of Palestine says: "They are correct according to the Old Testament and I consider them a major contribution to civilization."

Reels ready for use now are:

Adam and Eve	The Migration
Cain and Abel	Abraham and Lot
Noah and the Ark	Rescue of Lot
The Deluge	Isaac the Boy
Abraham and Sarah	Ishmael
	Sacrifice of Isaac
	Isaac and Rebecca
	Jacob and Rachel
	Jacob and Esau
	Jacob's Flight

The pictures may be used for Sunday evening services, Sunday School helps, and mid-week community meetings. They cost \$5.00 a reel.

The Life of Abraham

The story of the father of Israel from his marriage with Sarah to his death may be had in 6-reel

SUNDAY EVENING WITH THE GREAT HYMNS

Rev. Charles H. Bloom and Rev. Paul S. Heath have been having an interesting series of Sunday evening services. Mr. Bloom sends an account as follows:

The churches are situated across the street from each other. They are friendly. The pastors co-operate. Each church has a fine Sunday morning audience, but not so good in the evenings. So the ministers built a plan for a series of eight Sunday evenings to be held in union.

The services are built around the really great hymns of the Church, each program being made with care. The screen is used effectively. After a brief opening service, a group of hymn verses, all in the same key, are thrown on the screen. A united Scripture Reading and a united Prayer are read by the audience from the screen. An illustrated solo is used. Then, the feature hymn of the evening. This is introduced by title slides, portrait of author, and, where possible, other pictures connected with the author's life. The "story" of the hymn is told by one of the pastors. The tune is played through by the organist, again it is played by the organ and piano together, then, while being played a third time, the audience is asked to hum the melody. By this time they have the tune. The slides have been made specially for us, and we have spared neither time, pains, nor expense in getting illustrations that really illustrate. The words of each verse, or portion of a verse, are superimposed on the picture, which is always one of the best art productions, copied, and the audiences enjoy the singing.

Church announcements now appear on the screen. Lights are turned up, and the offertory solo is rendered, after which one of the ministers gives an interpretation of the hymn. We are really having studies in hymnology, music, and art. The homiletic possibilities of many of these great hymns are wonderful. We are having real audiences, and, though at unusual expense, the cost is being easily provided in increased offerings.

In this way we have already studied Matheson's "O Love that wilt not let me go;" Whittier's "Dear Lord and Master of Mankind;" North's "Where cross the crowded ways of life;" "Faith of our Fathers;" "Break Thou the Bread of Life;" "O Jesus Thou Art Standing." A special service featured children's hymns such as "Tell me the stories of Jesus," and "Saviour, like a Shepherd lead us."

In making up these hymn-slides we have looked over 1500 pictures; read every book we could secure on Hymnology and kindred subjects. Our people are singing more heartily and intelligently than ever before, and "Community" Sunday night singing at the Movie Theatre has ceased. It never did "take." But in the church; oh! how the people sing!

VISUAL EDUCATION

More and more *Expositor* readers are coming to see the value of the Stereopticon and moving picture machine as a part of the parish equipment. A picture, painted in words, makes a definite and more or less lasting impression according to its

degree of vividness. The things we remember longest are the things we behold with our eyes. The theory of the "eye-gate" is elemental yet at the same time undeniable in its effectiveness. The able speaker may dwell for an hour on a scholarly description of Jerusalem. He may go into the minutest detail. He may compel his listener's attention by his portrayal. But after all is said and done, more lasting results, more certain results are achieved, by picturing, not in word but in fact, not before the mind's eye, but before the natural eye. An actual picture making possible an actual visualization is unquestionably the shortest, most direct way, into the mind and memory.

Not all congregations find the moving picture machine suited to their purse or property, although stereopticons may be had at prices well within the reach of any congregation, and that parish which denies itself such a projector, is denying itself much of educational and inspirational value.

The purchase of such a machine does not mean heavy expense to provide suitable slides and reels for church use. Scattered over the entire country are film and slide libraries, where, for a small rental fee, a comparatively endless variety of subjects may be rented for still or moving picture machines. Those who are using the "eye-gate" testify to its value in no uncertain terms.

Recently a pastor in Clifton, Kansas, proposed to the manager of the local place of amusement that they secure the "Passion Play" by the Sunbeam Film Library, for use on a Sunday evening. The proposal was accepted. A Sunday evening service (Community) was held in the theater and the story of the life of Christ, in pictures, given to those present. Such an arrangement might well be sought with the management of many a moving picture house. As well as giving the people something to think of and remember in the way of a positive Christian community service, it also had the effect of keeping from the people of that town, pictures of a different nature and effect.

Numerous advertisements of companies supplying both machines and films or slides are to be found in the advertising pages of the *Expositor*.

SERMON HELPS

Many *Expositor* readers have inquired for information on the sermon help note found on page 1574 of the September *Expositor*.

Four or five sermons, by prominent American preachers are published weekly by an eastern press. Between 200 and 250 of the best sermons may be had during the course of a year. The cost is \$1.00. In bound form such a collection would be expensive, and would not have the advantage of being fresh and up to date, week after week.

There are few ways in which the ministers' dollar may be invested to do more. If you are interested in securing four or five great sermons each week, write the *Expositor* for information or send a dollar bill and we shall see that this series of timely sermons is sent you promptly. It is our conviction that such a service as this, at such a price, cannot be equalled.

A SONG IN CLOSING A SERMON

Rev. W. B. Hope, pastor of the First Methodist Church, LaFayette, Indiana, closed a sermon on "Grace" with John Newton's great hymn on "Amazing Grace." His text was Titus 2:11. The way the hymn was used as an actual portion of the sermon, participated in by all the people, is unusual and suggestive. As the preacher approached the end of the sermon he said: "Books of travel tell us that one of the most beautiful sights in all the world is the Bay of Naples. Scientists tell us that the bay occupies the bed of an ancient volcano, perhaps the largest that ever existed on the face of the earth. For long ages this volcano belched out fire and lava and spread destruction all around.

One day, likely in a great storm or the result of an earthquake, the ocean broke over the rim of the volcano and put out its fire. What must have been the scene! But now the fires are quenched and the volcano is a placid body of water surrounded by shores covered with forest and flowers—a thing of beauty and a joy forever. Man's heart, by nature is a volcano, but the grace of God can conquer the fire that burns and destroys and make of it a garden of delight.

Such in sin at one time was the heart of John Newton, a man so evil that his vileness and corruption were almost unspeakable. But into his heart the grace of God came and made him one of the evangelists of his age and one of the sweetest hymn writers of all ages. He wrote the most beautiful hymn of the Grace of God that has ever been penned. This hymn will be sung as long as the Church of the Living God sings of Grace. It gives in a few verses a whole system of theology and the whole plan of salvation in words that a child can understand, but that a man can never outgrow. We are going to sing that hymn as the close of this sermon. It is No. 309 in the Hymnal. Let each one present get a book and sing. When the choir sings join in with them. Sing with the spirit and with the understanding.

(Here the choir and congregation sing the first stanza.)

Amazing grace! how sweet the sound,

That saved a wretch like me!

I once was lost, but now I'm found,

Was blind, but now I see.

How was this brought about? What wrought this change in the heart of this sinner?

(Sing second stanza.)

'Twas grace that taught my heart to fear,

And grace my fears relieved;

How precious did that grace appear

The hour I first believed.

But the Christian life is not always easy. There are many dangers along the way, and we will meet with many trials and temptations. Satan will press us sore, and we are not able in our own strength to overcome. What is our refuge?

(Third verse.)

Through many dangers, toils, and snares,

I have already come;

'Tis grace has brought me safe thus far,

And grace will lead me home.

The way is often dark and the burden heavy.

We have come safe thus far, but what of the future?

(Fourth verse.)

The Lord has promised good to me,

His word my hope secures:

He will my shield and portion be

As long as life endures.

Is that all? Is the grace of God just for life? Just for the trials and difficulties of this life? What about death, that King of terrors?

(Fifth verse.)

Yea, when this flesh and heart shall fail,

And mortal life shall cease

I shall possess, within the the veil,

A life of joy and peace.

When everything else is gone, the earth burned up, the sun and moon no longer shining and the stars have died, what then?

(Sixth verse.)

The earth shall soon dissolve like snow,

The sun forbear to shine;

But God, who called me here below,

Will be forever mine.

We really can form no conception of eternity, and we do not understand what forever means. We can but faintly grasp the meaning of what it is to be hid with Christ in God, but with the poet we can sing!

(Seventh verse.)

When we've been there ten thousand
years—

Bright, shining as the sun,

We've no less days to sing God's praise,

Than when we first begun.

This grace of God that brings salvation has appeared to all men. All stand in need of it. All are subjects of it. All may freely receive it for Jesus' sake. What then should be our response?

(Let all sing Old Hundred.)

Praise God from whom all blessings flow;

Praise Him—all creatures here below;

Praise Him above, ye heavenly host;—

Praise Father, Son and Holy Ghost.

Amen.

DEVELOP AN EMERGENCY FUND

It is an excellent idea to arrange for an emergency fund. You may call it by any other name such as Sinking Fund. The idea is to open a savings account in a local bank and deposit extra funds from various sources not needed at the present time. Balances at the end of the year or specific amounts designated in the budget can be used. This fund may be under the direction of the minister or the treasurer. It should not be used for anything except a real emergency.

HAVE A PROPAGANDA POSTAGE BOX

St. John's Church, Joliet, Illinois, has devised a means for getting people interested in its work. In the foyer of the church there hangs on a pillar an offering box with a slit in the top into which people are asked to drop coins or bills for postage for mailing propaganda literature for the church. Reference is made to this on the church calendar each Sunday.

PROGRAM FOR A CHURCH WEEK

At Brattleboro, Vt., in October a "Church Week" was held in the Methodist Church. It began on Monday evening with a young people's rally with a supper. On Tuesday there was a joint rally for men and women with a banquet. There were "toasts" afterward on local church affairs.

Wednesday afternoon from 3 to 5 was devoted to a Mothers' and Children's party. Admission for women was one child. (Announcement was made that those who did not own one might borrow.) There were games and refreshments. On Thursday there was an "Intermediate Night" with entertainment and social. A farce was given. Friday night was designated as "New Members' Night." This was a prayer meeting rally. All who had joined the church for the last three years were asked to sit together.

Even Saturday was used. It was called Junior Day and there was a hike and an out-of-door lunch. Then Sunday was the grand rally day throughout the entire church. The morning service was dedicated to the "Old Folks." A number of new members joined the church.

INSTALLING SUNDAY SCHOOL WORKERS

There is value in having a form of public installation for Sunday School Workers. The following is a suggested form of pledge:

"Trusting in the Lord Jesus Christ for guidance and strength, and for the upbuilding of the Kingdom of God and for the welfare of our country, we, the officers and teachers, renew our pledge of devotion and service to the----- Sunday School, and we will endeavor, so far as possible, to be faithful to the performance of the duties of our respective offices.

The following is suggested as a form of welcome and pledge to be taken by the people:

"We, the members of this church and congregation, recognizing the devotion of the Sunday School teachers and officers; their splendid service in teaching the Word of God and their value to the welfare of our country, do hereby pledge our sympathy, co-operation and support in every way, especially in assisting our children in their study of the lesson, and by seeing that they are regular in attendance."

Bible Knowledge

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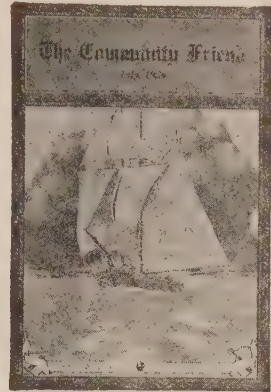
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WILLIS P. HUME

Oberlin, Ohio

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my ad in September Expositor, page 1577 and in every Expositor for the past year? Read—ponder—write—start a BULLETIN (weekly, semi-monthly, monthly, as best serves your need) for your church.

GEORGE H. CROW

Maiden Rock, Wis.

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

WORD STUDIES ON VITAL THEMES

1. Paul at Athens. Acts 17:22-34.

Deisidaimonesterous, more given to fearing the gods. A participial adjective, comparative from two words meaning to fear a deity. Did Paul mean very superstitious, i.e., fearing false gods; or did he commend (thus far) the Athenians for their manifested spirit of piety? Surely the latter, as the whole tone of his tactful speech shows. First commending them for having a "more divinity-fearing" spirit than other Greeks, he seeks to lead them to heights whence he can point out the God who is really worthy of their worship.

Agnohistoh Theoh, "To a God Unknown." This was not an altar to Jehovah, to them unknown, but to some imagined deity; Paul had the genius to seize upon it as his text from which to proclaim to them God.

Tou gar kai genos esmen, His offspring, too, are we. Paul does not quote Aratus, the Cilician poet as having Scriptural authority, but as a authority whom the Athenians would honor. The poet's words gave the Apostle a point of contact with the thinking of his auditors. The words of the poet are true, Paul used them as channel of inspired appeal.

Genos our huparchontes tou Theou, Being ourselves therefore sprung from a divine paternity, how can we think of our father God as made of stone or metal, as Greek idols are? The logic is irresistible.

Theos . . . metanoein . . . krinein . . . dikaisouneh . . . andri . . . pistin . . . anastehsas. How the sermon before the Supreme Court of Athens rushes to its climax: "God" . . . "Repent" . . . "Judgment in Righteousness!" . . . "That Man!" "Proof (by his) Resurrection!"

And the worldly-wise, cultured aristocrats laugh or sneer, turn and go their way. "Some however, did join him and believe."

2. Paul's Ministry in Corinth. Acts 18:1-11.

Ek tohn Athehnohn, eis Korinthon, he left Athens he came to Corinth. The text for a remarkable sermon. Consider the historical background. Contrast the two cities: Athens intellectual, exclusive, haughty, a seat of learning and a center of dilettante erudition; Corinth, a mart of commerce, a city of common people, democratic, eager, active, money-making, progressive, and withal immensely immoral. Contrast the experience of Paul in these two. In the cold, self-satisfied scholarship of Athens he found almost no lodgement for the seed of the Gospel of Christ; in hurrying, commercial Corinth, Paul's message of salvation only through a Saviour Crucified struck deep into good and fertile soil, and bore abundant fruitage. To Athens Paul wrote no epistle; to Corinth he wrote much of precious purport, and crowned it with that divine psalm of Love, the Greatest Thing in the World.

And is it not true today, that the Grace of the Gospel "leaves Athens and comes to Corinth?"

3. Paul's First Letter to the Corinthians, Chapter 13.

Paul lets us see deep into his spiritual experience as he left Athens and came to Corinth. He realized the practical failure of his oration before "the wisdom of the world;" he had come to Corinth determined on a different way of preaching. He came "in weakness, fear, trembling," he preached in humility, "determined to know nothing, save Jesus Christ, and him crucified." And it was in Corinth that to the Apostle came the divine vision of the Christ, promising him protection and reward in preaching nothing but the Cross of Calvary. His stay in Athens had been short and barren; his work in Corinth was extended and fruitful.

The theme of this 13th chapter is *Agapeh*.

What is this radiant word that the authorized version translated "charity," and so defrauded generations of readers. The same word, *agapeh*, appears in 1 John 4:8, 16. Why didn't they translate it "charity" and read, "God is charity?" But *agapeh* must be translated "love," and love in the highest, holiest sense, whether it be between man and man or between God and man.

This word, *agapeh*, is a Christian word. It appears in the New Testament a hundred and thirteen times, but in the classic writers not one time. Its shades of meaning may be indicated by these examples:

God is *agapeh*, 1 John 4:8, 16.

I abide in my Father's *agapeh*, John 15:9.

Continue ye in my *agapeh*, John 15:9.

By this shall all men know that ye are my disciples, if ye have *agapeh* one to another, John 13:35.

If any man *agapeh* the world the *agapeh* of the Father is not in him, 1 John 2:15.

This is the *agapeh* of God, that we keep his commandments, 1 John 5:3.

For the *agapeh* of Christ constraineth us, 2 Corinthians 5:14.

The fruit of the Spirit is *agapeh*, Galatians 5:22. I beseech you by the *agapeh* of the Spirit, Romans 15:30.

Now abideth faith, hope, *agapeh* . . . greatest of these is *agapeh*, 1 Corinthians 13:13.

If any one will read this Psalm of Love (*agapeh*) in the light of these exemplifications of the New Testament's intended meaning of *agapeh*, he will see a new and deeper glory in this chapter.

4. Paul in Ephesus, Acts 19:23-34.

Ek tautehs tehs ergasias heh euporia hehmohn esti, From this handicraft is our prosperity. "From this business we have our wealth;" and if this messenger of Christ interferes with our getting money, out with him! *Megaleh heh Artemis Ephe-siohnl* Great is Diana (Artemis) of the Ephesians!

Does any modern preacher need to be shown the modern echoes of this ancient cry?



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

BRIEF PETITIONS

Our heavenly Father, we deplore our tendency to absorb all we get and keep it for ourselves. Deliver us from this moral isolation and spiritual barrenness. If we have so little inner wealth that we think we must hoard it to keep from going dry, enlarge and fill us with thyself until we run over. Spur us on to active and useful part in the great drama of the ages and the thrilling tragedy of life. As thy children, we want to be a conscious part of the vast tumult, and in triumphs of redemption.

OFFERTORY PRAYER

(It is important that there should be variety, not sameness, in our prayers at the taking of offerings. Quite a number of such prayers, in differing forms, follow.)

1. Almighty God and gracious Father, the source of all our blessings, we pray thee to make us sensible of our duty to thee in the use of the gifts entrusted to us. If our material resources increase, may there be a like increase in our generosity. If our resources diminish, we beseech thee to save us from the sin of beginning our economy at the Church. Help us to reduce our personal comforts and gratifications, and to make ready sacrifices for the sake of giving toward the spread of thy kingdom and the salvation of men; through Jesus Christ our Lord. Amen.

2. O Lord our God, who art King of all the earth; accept, of thine infinite goodness, the offerings of thy people, which, in obedience to thy commandment, in honor of thy name, and with a free will and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same being devoted to thy service, may be used for thy glory, and for the welfare of thy Church and people; through Jesus Christ our Lord. Amen.

3. O thou who givest us every good and perfect gift, help us to realize the blessed obligation of giving. Help us to estimate aright our partnership with thee, and share the burden of the world's need. Help us to bring our whole tithe into the storehouse, and test thy promise of abundant supply.

4. Our Father, not like Cain do we come to thee, but like Abel whose heart was in his sacrifices. Look thou with favor upon our offering, in spite of all our weaknesses and failures, for we are the children of a Father who is rich in mercy. In Jesus' name. Amen.

5. Teach us, O Master, wisdom in the earning, spending, saving and giving of our wealth. Make us faithful and loving stewards. Grant blessing upon that which we give for others and also upon that which we keep to use ourselves. Amen.

PASTORAL PRAYER

Holy and Merciful Father, thy glory makes the earth a Temple and all life a Sacrament: in the House of thy Presence we lift up our hearts in worship. Thou whose love is our hope, reveal thyself to us in this hour of fellowship: help us to reject the testimony of the world and re-affirm our faith in thee. Lead us beyond the outward symbol into the inner secret of grace and truth, making our home in that which no vicissitude can obscure.

Eternal Spirit, we praise thee for the company of those gone before: may we not be careless of the inheritance of inspiration they have left us. We give thanks for the fellowship of the living, with whom we share thy mercies and adore thy name—our comrades and fellow-workers. Make us of one heart with all who seek thee, of one communion with all who love thee, of one purpose with all who serve thy holy will in faithfulness and joy.

Bless the lonely of soul with thy fellowship, and the wounded of heart with thy healing. Give to the hungry of spirit thyself, his bread of life, even the hidden manna whereof if he eat he shall hunger no more. O thou who hearest what our words can not tell, touch our spirits by the Spirit to a loftier melody, that our song on earth may blend, for a brief time, with the eternal song of the redeemed. In the name of Jesus Christ our Lord, Amen.—
Rev. Joseph Fort Newton, D.D.

INVOCATIONS

1. Come, O Thou Holy Spirit of God. Fill this house with thy presence. Enter the sanctuaries which we have dedicated to thee in our inner lives. Make sensitive our minds to truth. Kindle our hearts with love. Energize our wills unto obedient service. Hear the prayer which our Master taught us to pray: "Our Father," etc.

2. May this be an hour of inspiration—may it be like a cool breeze blowing across a hot and parched earth. May it be as rest unto the weary, as encouragement to the fainthearted, as solace unto those who mourn. Unto those whose hearts are light and care-free, may this hour give great aspirations. And may we all receive spiritual refreshment which shall help us to bear our burdens during the coming days. Unto that end, O Lord, give us thy presence. Through Christ our Lord, Amen.

3. Grant, O Lord, that we may understand the significance of our worship. May it enable us to open our lives unto thine own divine energy and wisdom and love, so that we may not be little men and women using only our own resources but the marvelous resources we may have from thee.

May our worship tend to unify us and with us all men everywhere.

May our worship encourage us and refresh us, make us better men and women, more kind, more sympathetic, more loving.

Unto these ends grant us thy presence. We ask through Christ, our Lord. Amen.

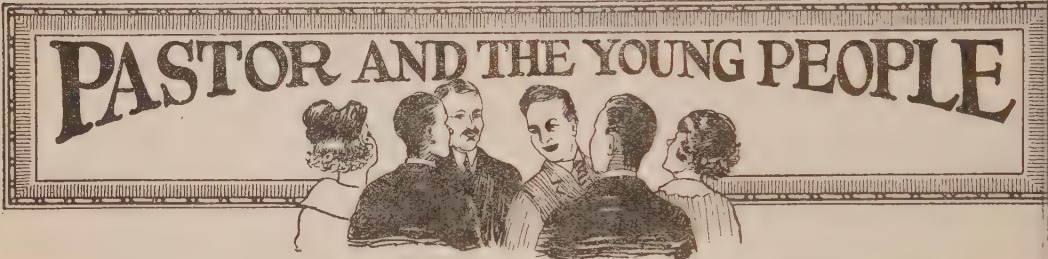
3. As we meet in thy house from Sabbath to Sabbath, O Lord, may it ever become a truer sanctuary, a holier place, unto us. May no service seem to be the repetition of a service that is past, but may each bring its own blessing. May song and prayer and sermon never become matters of form, but help us to use them for inspiration unto better service and nobler living.

This is our task: to live well, to do justly, and to love kindliness, and to walk humbly with thee. Come and by thy spiritual presence enable us to face our task. For Jesus' sake. Amen.

1. Seal with thy blessing these our service. Write thy holy truths upon our remembrance, and let thy love be ever the companion of our lives through the day and through the dark, until we rest in thee. We ask in Jesus' name. Amen.

2. O thou by whose inspiration all holy Scripture has been written, grant that thy Word may be profitable unto us for doctrine, for reproof, and for guidance in righteousness, that we may be made thereby wise unto salvation, and thoroughly furnished unto all good works, through Jesus Christ our Lord. Amen.

3. Give power and quickening, O God, to thy truth read and heard, here and throughout the earth. Write thy will deep upon our remembrance. Make and keep our hearts living altars of thy love; and let thy grace be evermore our guide. For Jesus' sake. Amen.



A BIBLE STORY FOR EVERY DAY
OCTOBER

Story of Jesus—Continued

- 1. Matt. 26:1-5. Scheme of the Sanhedrin.
- 2. Luke 22:7-13. Sending Peter and John.
- 3. John 14:1-14. Two Puzzled Disciples.
- 4. Mark 14:32-42. Three Failures.
- 5. Mark 14:43-52. The Arrest.
- 6. Matt. 27:11-26. A Perplexed Governor.
- 7. Matt. 27:27-50. Death of Jesus.
- 8. Luke 23:50-56. In the Garden Tomb.
- 9. Luke 24:1-12. The Empty Tomb.
- 10. Luke 24:13-43. A Wonderful Walk.
- 11. John 20:1-18. Jesus and Mary.
- 12. John 20:24-29. Jesus and Thomas.
- 13. John 21:1-23. At the Sea of Galilee.
- 14. Acts 1:6-12. Jesus Returns to Heaven.

Story of John the Baptist

- 15. Luke 1:5-25. Gabriel and Zacharias.
- 16. Luke 1:57-66. Birth of John.
- 17. Luke 3:1-14. Preaching of John.
- 18. Matt. 3:13-17. Jesus Baptized by John.
- 19. John 1:19-28. What John Said of Jesus.
- 20. John 1:29-37. The Lamb of God.
- 21. John 3:22-30. John and His Disciples.
- 22. Mark 6:17-20. Herod and John.
- 23. Luke 7:18-23. John's Messengers.
- 24. Mark 6:13-29. Death of John.

Story of Peter

- 25. John 1:35-42. Andrew Finds Peter.
- 26. Matt. 4:18-22. Call of the Fishermen.
- 27. Matt. 8:14-17. In Peter's House.
- 28. Matt. 16:13-23. Peter Praised and Blamed.
- 29. Luke 9:28-36. The Three on the Mountain.
- 30. Matt. 26:31-35. Peter's Boast.

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Solution of August Puzzle.

AROUSING INTEREST IN SUNDAY
SCHOOL MUSIC

In order to arouse interest, I never simply announce a hymn. I do not even call it a hymn. Instead I make a happy exclamation about it, such as, "There is a song over here I just love to sing. It is Number 10;" or I say, "This morning I just remembered a song we sang at a great meeting," and sometimes I add mystery by saying "Do you know what hymn in this book is a hundred years old?" This arouses interest, but does not hold it.

To hold interest I add all sort of variety. We often divide the school on a chorus. A favorite one is that grand hymn of Dr. Gray's entitled "Nor Silver Nor Gold." We always begin to

divide the chorus with the second verse, One side will sing,

"I am redeemed, but not with silver,"

And the other side will answer,

"I am redeemed, but not with gold,"

and then all will sing the remainder as a sort of secret,

"Bought with a price, the blood of Jesus,

Precious price of love untold."

and this always works well.

Sometimes one class will sing a verse, other times the boys and then the girls. There have been times when I would ask a lady to sing a verse and we would join in the chorus. Sometimes we begin softly, swelling in volume until we nearly raise the roof, then we reverse the order. We try anything for reverent variety. We have tried letting the boys whistle, but this did not work well.

We try to impart the truth in the hymns by constant and varied reference to them. Often while going through the memory verse drill I will say, "That reminds me of a song. Let us find it! It is so like this verse (keeping them in suspense). It is number 10. There! right in the second verse is the secret. Let us read it." Every voice will be heard. Then I repeat the important words and say, "It sounds better when we sing it." And how we do sing it.

Sometimes while singing I interrupt at the end of the verse and with a smile say, "Before we sing the chorus let me read those words we have just sung." Only those who have never tried it will doubt the value of this interruption in this way. Often we read the verse and then sing it, again we sing one verse and read another and sing a third. Sometimes I read a verse and purposely make mistakes and have the school make the corrections.

—J. Dornhoefer.

THE CHURCH'S PROGRAM FOR YOUTH

The criticism has been made, and is made insistently, that the church's program is built around adults. Until a few years back the church building was fitted for the setting forth of the sermon and the anthem. The church's money was spent to provide a preacher and a choir, both to be satisfactory to the taste of the middle-aged members of the church.

Of late years a change has come over the spirit of our dreams; our ideals are changing. Perhaps the pendulum will swing too far to the left as before it did to the right. Such is the nature of pendulums. But they gradually come back to the center.

The architecture and equipment of our churches have changed. They contain rooms and appliances which never entered into the dreams of our grandfathers. The activities of the church are being scrutinized and studied and modified.

The children, the "little ones," came into view first. The church discovered that her most fertile field was among the children, and the Sunday School rose to power and influence. Once more it was proved true that "a little child shall lead them." The teachers of the little children first realized the necessity of professional and practical

study of their methods of teaching if they would accomplish anything with the children. And so it came to pass that all over the land the best teaching in the Sunday Schools was in the primary classes. Then came the day of the young peoples' societies, and then the focus was shifted a few years and fixed upon the "boys and girls," "the 'teen age," "the adolescents." The whole range of pre-adult life is in the lime-light. And today one of the most anxious questions asked about a possible new pastor is concerning his relations to young people.

When a change takes place in the attitude of society, our friends, the publishers, sense it quickly and come hastily forward with their offerings of solutions of the problems arising in new situations.

One 1925 book that has come to my desk is *The Church's Program for Young People*, by Herbert Carleton Mayer, Professor of Religious Education, Boston University. The author has been a Director of Religious Education in various cities, east and west, as well as a professor in a large university. In the main he gives us a practical sensible treatment of the subject. His theories have been tested, and probably sifted, by actual experience.

He gives a general view of the growth of work with young people in the church; a study of youth, their diversions, characteristics, the significance of terms applied to them. He defines the present popular word, adolescence, as meaning the period of twelve years from twelve to twenty-four. What a pity educators did not choose some shorter Saxon word instead of the cumbrous Latin term, adolescence!

One strong point of the book is its insistence on the individual as opposed to the mass; small groups, not great classes of hundreds. There is no real teaching—at least of youth—in the mass. A corollary to this is the principle of the necessity of self-activity of the pupil. A pupil must not be simply a *listener*. Perhaps in the majority of Sunday Schools this principle is violated oftener than any other. A solution is not simply "hand-work," performed outside of the lesson hour or the Sunday School room, but as far as possible some part in the development of the lesson itself.

There are a few passages in the book where many of us would differ with the author; notably, his opinion of the value of the Old Testament. But there, no one takes any author indiscriminately. There are many wise opinions and much good advice in the book of value to teachers of youth.

Another book to be grouped with the first one is *A Curriculum of Worship for the Junior Church School*, by Edna M. Crandall. This author takes the idea of graded worship which Prof. Mayer advocates, and pushes it back to the Junior age and presents it in definite and concrete form.

Here are programs for worship for the pupil's first year in the Junior Department, according to the plan of the International Graded Lessons. There the year begins in the Fall, so here are programs, four a month, from October to June. There is a "Memory Curriculum," embracing

eighteen hymns and eighteen short passages of Scripture to be learned during the year.

One strong point is the author's use of pictures in conveying the thought she wishes to be left with the children. Generally the selection of pictures is admirable. For example, when the theme is, "Reverence," the picture is Millet's "Angelus." The expression of reverence is unmistakable in that familiar picture.

But, remembering that the Junior child has just reached the age of nine, and that the book claims to give materials for worship that can be "understood and appreciated by the boys and girls," one is somewhat surprised to see that the memory hymn for the first Sunday is one that has the refrain for each verse, "God in three persons, blessed Trinity." One would hardly think the idea of Trinity exactly "suited to the stage of development" of a child just nine years old. Nevertheless, many of the selections are appropriate and the author's suggestions as to methods are excellent.

Such books as these two should be read by pastors. They will find suggestions as to materials and methods that may be of value to them in dealing with the children and youth, and that may enable them to advise some of their Sunday School teachers, and perhaps to appreciate others. The books are of value for suggestions even though not followed in detail.

The Church's Program for Young People, Herbert Carleton Mayer, Head of Department of Secondary Education and Young People's Work, Boston University. 384 pp. The Century Co.

A Curriculum of Worship for the Junior Church School, Edna M. Crandall. 364 pp. The Century Co.

MUSIC FOR CHILDREN

The choice of hymns or songs for children is most important. Avoid slow-moving rhythms and melodies hovering around middle C, especially for Primary or Intermediate children. Choose rather hymns with a rousing tempo and rhythm, like "Onward Christian Soldiers;" choose songs that range from F to F octave above. The slower, low-pitched songs will result only in heavy, coarse, throaty tone quality, in "flattening," and lassitude, on the children's part, and are not only disagreeable to hearers, but will work great harm to children who thus try to sing them improperly. If not transposed to a higher pitch by a clever accompanist, or sung entirely unaccompanied with the pitch of the starting tone raised; thus raising the entire song, such low-pitched songs would best be avoided altogether.

To teach a new hymn, tell the general meaning of the words first, then sing it over with the piano accompanying and the children humming softly to catch its lilt and rhythm. Next, without accompaniment, teach it by phrases. Let the leader sing the first phrase, then the children sing; let the leader then sing the second phrase and the children do likewise. Then combine these two phrases before going on to the third phrase, this to establish the connection between the two phrases. After the first stanza of the entire song has been practiced in this way, repeat for im-

provement or correction in meter and rhythm, this time with the piano. Repeat again for a fuller combination of tones, rhythm and words, but explain each time to the children just why you are asking for repetitions; otherwise interest may lag.

The next Sunday, after the previous Sunday's after-session practice of the new song, try it in the regular song period. Ask different sections of the Sunday School to sing different sections of the song: Miss A's class, please sing the first line; Miss B's the second; all the girls, the third line; all the boys, the fourth line; and everybody the chorus. Besides this, it would be helpful either to read the words of the song aloud or to have it given by sections of the Sunday School.

The song leader must at all times appear cheerful and calm, must speak with a low, clear voice, and should smile, in order to make the children smile, thus producing the best singing position of the lips, and hence the best tone quality. To keep the songs up to pitch, to prevent the deadly "flattening," ask the accompanist to play the hymns a little faster than for the older people, flood the room with fresh air, ask the children to stand, and then say, "Stretch as tall as you can," "Think as tall as the church steeple," "Breathe in long, deep breaths." Insist on a light, sweet, flute-like tone quality.—*Sarah Howland Murdock.*

A Story to Tell

Ten Chinese Bandits

God does not promise to keep his followers from all sorrow and trouble and suffering. Sometimes the results of trials are good for us, or they are best for others, or they may help in bringing the Kingdom of God on the earth. But sometimes again it seems as if God did interfere to protect his servants.

Miss Clars M. Cushman, for many years a Methodist missionary in China, tells this story that a Chinese preacher told her. I give it in his own words:

One morning I started to visit my mother. My little boy was with me, riding on a white donkey while I rode a black one. We had a carter to carry our bundles. About ten o'clock we came to the bank of a river and began to look for a ferry. We saw no ferryman but among the bushes I spied ten men. Every man had two knives and a gun. In a minute they surrounded us. Strangely, I was not afraid, but calmly asked, "Are you all well, my friends? Are you all in peace of body?"

They answered, "We are in peace."

"Are you getting rich? Are your prospering?" I asked.

They pointed their knives and their guns at me. But I said, "Alas, I have not brought any money for you, my friends."

By this time the carter was awfully frightened and the boy began to cry, so I said to the carter, "Bring our bundles here and open them, and let them see."

They put down their knives and examined the bundles, and took the things out and divided them.

One man took the white donkey and rode away. Another was about to seize the black one, when the donkey kicked him, and then ran away. The man was about to fire and kill the donkey, when I intervened and said, "Don't kill him; he is no more than an animal, and does not understand good manners." Strange to say, the robber did not fire or even chase after him.

Then I said, "My friends, I wish to talk a little explanation to you. You have taken my things. I want to tell you some words. I am your friend, or I am a preacher of the doctrine of true blessedness. I bring you this good doctrine. I am not rich; I have no silver or opium; I am simply Pastor Liu. My name is Liu Chi Lun, and I preach at Nan Ying. Bring back my things and I will be good to you. I will not report you or make trouble for you. And if you wish to start some honest business, come to me and I will lend you eight or ten tiao. I will be glad to do it."

One robber asked, "Are you Pastor Liu?", and I answered, "Yes."

Hearing this, one man called loudly, "Come back! This is Pastor Liu. Bring back all his things!"

They brought back everything, and put them all in my donkey sack. The man with the white donkey brought him back, and then they helped me catch the black one, while one man bowed low

and said, "Our sin, our sin! We did not know. We have not treated you right."

The child was crying, and one man said, "Please comfort your boy," so I said, "Don't cry, our friends have given us back all our things. They will not harm you, they are just go-in-the-road-together-friends."

The robbers bowed low to me. I bowed to them and said, "I hope we shall meet again." Then they departed.

The ferryman, who had been watching from afar, asked, when I reached him, "Why didn't you shout?"

"Why," I said, "if I had shouted, they would have killed me. My things and donkeys would all have been lost. I trust my God. He helped me and watched over me and my things. Nothing is lost in his care."

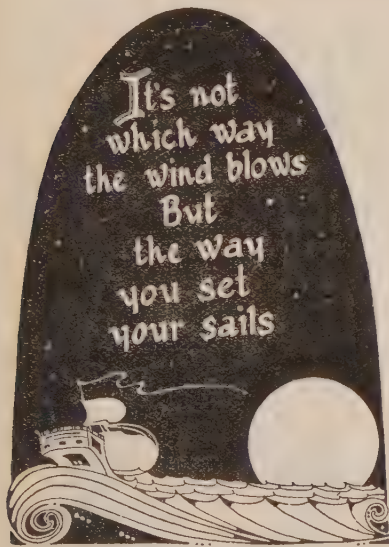
When I reached the boat I looked carefully at my belongings. Only one article was missing, and that was a foreign knife with three blades and one scissors. My things were worth about twenty dollars and the donkeys about one hundred.

As I looked after the robbers, I saw them meet four men carrying tea. They stopped them and I saw them take money and clothes and various things. This my own eyes saw plainly.

Thus did my God save me and mine from the robbers. How shall I thank him?

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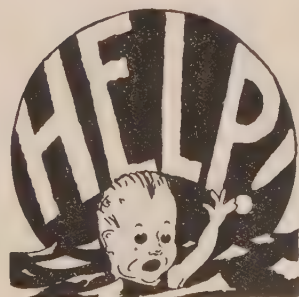
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"Some ships drive east, and some drive west
On the self-same winds that blow.
'Tis not the gale, but the set of the sail
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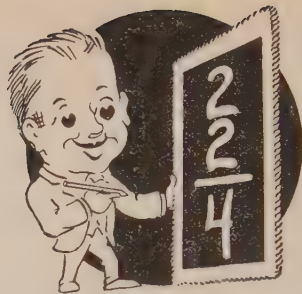
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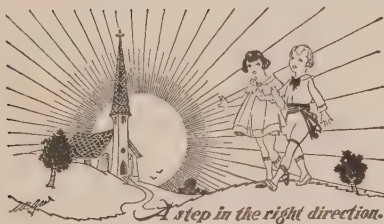
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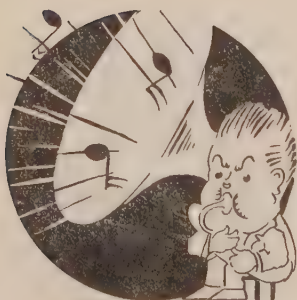
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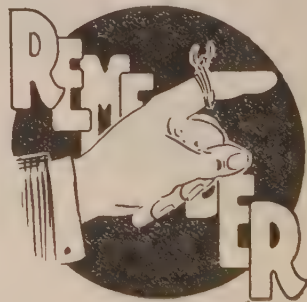
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ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Fresh Bait for Gospel Fishermen

REV. LOUIS ALBERT BANKS, D.D.

The High Value of Kindness

Proverbs 3:3, 4. Rare metals are most valuable. Radium sells on the market at two hundred million dollars a pound. The reason of the high cost of radium is its comparative scarcity. Kindness is far more valuable than radium and the reason for its great appreciation is that there is not sufficient production to lower the value.

One little act of kindness, costing no great effort, no money, and only a moment of time, is often of greater help to a man or woman than a handful of radium. Alas, kindness is not a common practice. Many of us mean to be kind but there is no place where good meaning people fail so pitifully. The writer of the book of Proverbs makes kindness a twin spiritual metal with truth, and truth is all that holds civilization together.

Sunk in the Mire

Psalms 40:2. A marble head of Augustus Caesar, lodged in hard clay under the Hudson River, was drawn up recently by a War Department suction dredge, and was exhibited in a Fifth Avenue gallery. The head is of Carrara marble and weighs fifty pounds. The nose and rims of the ears were broken, and the neck and chin were knocked loose in its passage through the suction pipe. Many critics are of the opinion the sculpture is the work of a master of the first century.

Many living men and women are as deeply sunk in the miry clay as this bust of Caesar was at the bottom of the Hudson. But David's testimony assures us that God's mercy can rescue a man even from such degradation.

The Supreme Magnet

1 John 3:14. Arthur Brisbane, the noted editorial writer, paints this magnificent word picture:

"In all the history of the world there is no picture such as that on Golgotha, the patient, upturned face of the sufferer destined to change the world, the Roman soldiers at the foot of the cross gambling for his scanty garments, the rabble hooting, the thieves on either side denouncing him because the miracle they hoped for did not come; the faithful women, Mary Cleopas, Mary of Magdala, Joanna, wife of Chuza, and Mary, the mother of Jesus, watching patiently until death should come, and give his body back to them.

"Many are the wonderful scenes of heroism and self-sacrifice painted in history by men willing to die for the truth. But there is nothing to compare with that one great picture, the crucifixion and the last words of Christ: 'Father, forgive them, for they know not what they do.'

"Until a man has studied the character of Christ, and the effect of his teachings, no other study is worth while." There is the supreme magnet of the world.

The Sins Which Kill the Songs

Psalms 40:3. While David was down in the "horrible pit" with his feet stuck in the "miry clay" he did not sing. Sin kills the Christian's songs. And how often we see the songs stop when there has been no outbreathing sins that the world has noticed. Nothing will silence the music more effectually than some secret sin gnawing away under cover. A friend of mine had in her home recently a beautiful canary bird which did not sing for a long time. They called him all sorts of uncomplimentary names. Said he was lazy, a gormand, ate too much and was getting fat, and things like that. This was the trouble: a careless maid had neglected him and when the lady of the home investigated she found he was being eaten alive before their eyes by bird lice hidden under his beautiful feathers. She quickly rescued him from his plight and then how he did sing! He poured forth a perfect rapture of song. So many of God's singing birds in our churches go silent because they are having the life blood sucked out by hidden sins. Let a great revival of religion rescue them and see how they will sing!

Pining For the Dungeon

Prov. 14:32. This news note comes from Silesia: "A young man named Weiss was brought before the court at Stechlen, in Silesia, on an uncommon charge of fraud. Weiss is the black sheep of a respectable Breslau family and has been in prison several times, but for some time has been leading a straight life.

Those who thought he was a reformed character were shocked to hear he had fallen again, and had indeed, in an apparent fit of revulsion, gone to the police and confessed that he had defrauded a Breslau firm. He was kept in prison pending inquiries, the result of which was that his confession was found to be entirely false.

He then admitted that he had pined for prison and had invented the crime to get back to the old life of regular hours and regular food. Merciful justice found a way for him. He was accused of defrauding the state by obtaining free board and lodging in prison, and the court found him guilty. He was committed to eighteen months of the ideal life in prison for which he pined.

How often men come to be so bound by evil habits that they really pine for the bondage of evil ways!

The Simplicity of True Greatness

Psalms 42:8. When I was in Quincy, Massachusetts, awhile ago, I was in the old church beneath which are buried John Adams and John Quincy Adams, both presidents of the United States, and both devout Christians. John Adams was once President of the American Bible Society, and his son, John Quincy Adams, who of all our Presidents was the greatest scholar, and who in addition was so austere that it is impossible to imagine him in a light-hearted mood, this stern and learned man every night in the White House kneeled down and said the prayer his mother taught him as a child:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

An Alligator or a Messenger

Isaiah 6:8. Two young girls were looking over the stock of an alligator farm where they were raising the ugly, snappy things for sale. At last one said: "Did you ever see anything that seemed so absolutely lifeless? They are the most inanimate creatures that I have ever seen. Think of living for eighteen hundred years, and during all that time accomplishing absolutely nothing! They eat and sleep, and sleep and eat again. I certainly should not want to be an alligator."

I have seen churches where there were some earnest messengers for God like the young Isaiah, but where there were a great many men and women who were only God's alligators. They could eat sermons and soak up music galore, but went on no errands for God.

A Greater Telescope Than Man Can Devise

Matt. 5:8. I read the other day that the world's largest telescope is the one-hundred-inch reflector that is on the observatory of Mount Wilson, in California. It has increased by hundreds of millions the stars that are accessible to observation, and it has measured stellar diameters. Although the moving parts of the telescope weigh about one hundred tons, any desired movement is accomplished by pressing an electric button.

Wonderful as that telescope is there is still a far greater one. It is the man or woman or child with a pure heart who can look with happy trust into the face of God who made the stars and guides them with his hand.

A Narrow Sphere May Be Very High

Phil. 4:8. I read recently of a man who was very fond of gardening, but he lived in a city and was handicapped for want of space. In a small court at the rear of the house he had a few boxes filled with earth in which he planted a great variety of vegetables. But he was not content with lettuce, radishes, and so on; he wanted pumpkins as well. With pride he showed a friend his garden. He called attention to the pumpkin vine.

"But where will it run to?" the friend asked.
"It will run up," was the reply.

No matter how narrow your sphere may be it may be as high as heaven.

Seek Power Through a Quiet Soul

1 Thess. 4:11. On one occasion I went through the greatest tin mill in the world. Without all war din and clamor and deafening noise, but when I went into the power house that moved it all it was so quiet and still a whisper could be heard across the room.

Spiritual power resides in a stilled and quieted soul. The Saviour gives the secret of a life of quietness in those tender words, "Come unto me . . . and I will give you rest. Learn of me; . . . and ye shall find rest unto your souls." There could be no easier way. *There is no other way.* Quietness must come from within, and can be acquired only by abiding in the secret place of the Most High. He who would be calm must, like Mary of Bethany, sit daily at the feet of Jesus and learn of him.

Whose Son Are You?

John 8:44. One of the press associations recently carried this interesting news story from Macon, Georgia: Two baby tigers, born yesterday in the winter quarters of a circus here, today were being mothered by a huge bulldog. An animal trainer, knowing the custom of a tigress to slay its first-born, took the animals from the mother and sought a dog. "For," the trainer said, "the dog is fond of this untamed relative of the cat." The dog, with two of its own puppies and the two tigers, being quartered in a hotel room."

Yet the little tigers will grow up with all the characteristics of the tiger. What law of heredity is working in you? Are you a child of God or, as Jesus fearlessly said to some very proud people, are you the child of the devil?

Spiritual Power Within Our Reach

Matt. 21:28. The scientific world is talking about how a volcano on the west coast of South America, Mount Tatio, is to be pierced in the side so that the steam may be used in the making of electricity. Estimates show that as much current can be produced in this manner each year as would require the consumption of half a million tons of coal.

That does seem wonderful, but the humblest saint who establishes communion with God in prayer comes in partnership with Him who holds Mount Tatio and all other mountains in the hollow of his hand.

Preparation of Heart

When the great painter, Turner, was visited by two friends who had come to see his pictures, he kept the friends in a dark room for a short time before he told his servant to show them up to his studio. He then apologized for the apparent discourtesy by telling them that they needed to have their eyes emptied of the common glare before they could really see the colors of his pictures.

Our hearts and our minds must be emptied of the world before we can see God at the best in this holy sacrament. We see most, receive most, when we truly prepare our hearts for the Communion service.—H.

Illustrations from the Classics

REV. GEORGE MAC ADAM, D.D.

Winning a Fortune

Luke 12:15. The emphasis which is placed in our day upon the possession of riches as the honorarium of life; the habit of estimating a fortune by the lands or buildings or stocks or bonds we may own, is as old as the human race. We need continually to hear the word of Jesus: "For a man's life consisted not in the abundance of things he possesseth." From Marcus Aurelius, who is called a pagan but who was a pious follower of such gods as he knew, comes this good word: "But fortune means that a man has assigned to himself a good fortune; and a good fortune is good disposition of the soul, good emotions, good actions."

The Censorship of Art and Literature

Prov. 8:13. Socrates saw very clearly the mission of Beauty in nature and art for the education of youth. His ideas Plato very elaborately developed in his republic in plans for the ideal state and condition of society. It is interesting for these modern times to realize that his plan involved a rigid censorship to compel their conformation to the highest ideals of purity and truth. From his ideal state he would have banished a large part of the existing poetry of Greece as "ministering only to the pride of the eye and the lust of life." His proposition to banish many of the poets whose stories of the moral irregularities of the gods tended to encourage unlawful passions among mortals is a vivid protest against the perversions of the spiritual life of a nation by a licentious and uncontrolled literature and art. There is nothing in the famous Puritanical blue laws so rigid and unbending in its attitude toward vulgarity and looseness of life as the prescriptions of this ancient philosopher.

The Gift of Beauty to Woman

Psalm 45:13. Helen of Troy, according to the Greek writers, was gifted with a marvellous beauty; yet her physical grace brought her anything but happiness and made her career one of sorrow. When she was but a maiden, Theseus was so enamoured of her that he violently abducted and held her captive until her brothers rescued her. She was sought by many famous men but finally became the wife of Menelaus. In his absence Paris, a Trojan prince, carried her off to Troy, which violent act caused the Trojan war. After his death she became the wife of Deiphobus whom she betrayed into the hands of Menelaus her Greek husband, with whom she became reconciled. Her beauty was so great that she charmed even the Trojan women, among whom she was captive, and the verse in the Iliad makes Achilles to speak of her as "that dreadful Helen," referring to the spell which her beauty cast upon men and even nations. Beauty like any other gift carries its responsibilities and temptations which often make it "a vain and doubtful good."

The Bible the American Palladium

Tim. 3:16-17. In the ancient city of Troy was a

celebrated statue of Minerva which was called The Palladium. It was believed to have fallen from heaven and that so long as the statue remained in place the city could not be taken. The Greeks after years of fighting and siege, with but little avail, sent Diomedes and Ulysses disguised to secure it if possible, feeling that possession of it would assure them a victory. They succeeded in their mission, carried the statue to the Grecian camp, and not long after the city was taken. If we should ask what corresponds to this statue in the preservation of American liberties the reply would be made that the Bible is our Palladium. It was the revered companion of our forefathers and inspired that faith that led them to build far wiser than they knew the government which of all on earth most clearly fulfilled its ideals. It was the source of that courage with which they dared to commit to the arbitrament of war the principles which it taught. As long as it endures in the heart of the nation, the Book from heaven sent, the walls and the institutions of our liberty shall endure.

Youth and Crime

Eccles. 11:9. Hermes stands in the Greek myths for tendencies in childhood which appear as concrete and shocking facts in the next generation: a strange, youthful precocity in the ways of crime. In these modern times we have been alarmed, not only at the appearance of criminal tendencies, but at the bewildering shrewdness on the part of the very young with which their operations have been conducted. We may conclude that, in varying degree only, every race and age faces the same problem with Youth. The first act of Hermes after his deed, in the hope that it might secure him immunity from punishment, was to sacrifice one of the oxen to Zeus.

Conscience the Minister of Judgment

Col. 3:25. Remorse of conscience was given by the ancients a large place in the economy of punishment. They certainly believed in its terrors and its inexorable decrees. The violator who fell into the hands of the furies—Alecto the relentless, Megaera the grim one and Tisiphone the avenger—reaped the full penalty of his crimes. Their main office was to scourge the soul of the sinner with the whips of remorse and to reveal to him the enormity of his deeds by the torch of an awakened conscience. They worked in the earth and in Hades, with the living and the dead and followed their victims over the Styx into the shades of Erebus. In this the Greeks anticipated the modern theological thought upon the subject of punishment. Not in any cumbrous theological mechanism are we to meet our crimes. The minister of judgment is within our own breast, and we carry his torch and his scourge about with us, today and tomorrow, in life and in death, in time and eternity, until we can say with David, "Blessed is he whose transgression is forgiven, whose sin is covered."

THE HOMILETIC YEAR—October

Communion Sunday

Missionary Sunday

Communion Sunday

SUGGESTIVE TEXTS AND THEMES

Duty and Obligations of Christians to Keep the Communion Feast: "Therefore let us keep the feast." 1 Cor. 5:8.

Good to Draw Near to God: "It is good for me to draw near to God." Ps. 73:28.

The Great Festal Gathering: Rev. 5:11, 12,

At the Last Supper: "Now when even was come," etc. Matt. 26:20-22.

Spiritual Progress: "Grow in grace." 2 Pet. 2:18.

The Great Resolve: "We will walk in the name of the Lord our God for ever and ever." Micah 4:5.

The Lord's Supper a Covenant: "And Moses took half of the blood," etc. Ex. 24:6-8.

Sacraments Connecting Heaven and Earth: "Thou art near, O Lord." Ps. 119:151.

The Remembrance of Christ's Earthly Life and of His Death: "This do in remembrance of me." Luke 22:19.

Eucharist, a Memento of Christ's Life in Glory: "Thou hast ascended on high." etc. Ps. 67:18, 19.

Advantages of the Perpetual Remembrance of Christ: "This do in remembrance of me." Luke 22:19.

The Eucharist a Renewal of the Covenant: "This cup is the New Testament in my blood, which is shed for you." Luke 22:20.

The Presence of Christ in the Supper: "And he took bread, and gave thanks, and brake it, and gave unto them, saying This is my body which is given for you." Luke 22:19.

Partakers of Christ: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast to the end." Heb. 3:14.

The Bread of Life: "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33.

AWAKENING MEMORIES OF CHRIST

"I stir up your pure minds by way of remembrance." 2 Pet. 3:1.

The Lord's Supper is a sweet and simple memorial service with the single purpose of awakening in us memories of Jesus.

I. How remembrance kindles love. It is like looking upon some keepsake, some memory token. The young girl looks upon a ring a dying playmate gave her. The mother looks upon the little garment of her departed child. We sit and open letters of an absent friend. How all the old associations come back and love is freshened up! We forget Christ. He wants us to remember him. It is a great help in our spiritual life when we do, kindling love afresh and forming in our hearts new purposes of devotion. We therefore need and should greatly prize the return of the sacramental season. As Christians we all need those periods of meditation and loving remembrance of Christ—because of the busy hurry of life, because silent

times are times of growth, because of the kindling of affection and inspiration to Christ service they bring. Said the Psalmist: "When I was musing the fire burned, Then spake I with my tongue." Doing of active duty results from quiet musings of the soul. Let us stir up our minds by way of remembrance.

II. Some things to recall.

1. First his death on the cross, though with all the fact that he is a living Saviour. But will do us good to go back frequently to Calvary. See from his head, his hands, his feet, sorrow and love flow mingled down! Then say, "Never sorrow like that sorrow; therefore never was there love like that love."

2. Recall his loving words to you. "Blessed be the poor in spirit." Blessed are the pure in heart. "Blessed are ye when men shall revile you." "Come unto me all ye that labor and are heavy laden." "As the Father hath loved me, so hath he loved you." "I have called you friends." Many his loving words! Recall them. Be still to remember, that your meditation of him makes sweet.

3. Recall his walks with you. After he was gone the disciples talked of him to one another by the way. Doubtless not his words alone were recalled but his walks with them over the hills and fields of Galilee. It is sweet for us to recall the seasons when Jesus has been with us and the walks which we have had with him.

4. Recall all the associations of his life, as did the disciples after he was gone. They thought of him in his deeds of kindness. They thought of him in the upper room where he broke bread with them and gave his parting message. They thought of his going out to the garden, in Pilate's hall, on his way to the cross and then as crucified on Calvary hill.

Let this communion be a time of fresh remembrance of Christ, of fellowship with fellow disciples, and a new consecration to the service of our Lord.

THINK OF CHRIST

It is an utter perversion of the Supper's use to spend the time before and during the service upon ourselves. "Do this," said the Lord, "in remembrance of me."

Not the unworthy guest, but the unworthy eating is condemned. Not the quality of the guest is condemned, but a misuse of the institution in practice not in keeping with the purpose of the Founder. We have to do here with the object and not the subjective. Our business is not contemplation, but the remembrance of the Lord Jesus, the proclamation of his death, the proclamation of his coming. The warning is directed against the careless and profane, and not against the timid and doubting. It is not the consciousness

unworthiness that makes a person unworthy, nor yet is it any misgiving in regard to the suitable preparation; for, although this may be an evidence of weak faith, it certainly indicates a better state of mind than indifference or false security

GOD KISSES THE WORLD

When Bishop Nicolai was in America in the interest of Church Unity, in an address of wonderful sweetness and power to a group of ministers he used the following striking figure. His subject was Speaking Silence, and his point was that our religion being what it is, it is utterly futile to expect that its deeper mysteries should be communicable by human speech; hence the absolute necessity of the sacraments. By way of illustration he said that a mother's kiss conveyed to her child a power and a meaning that the tongue is incapable of uttering. And then he said: "In his Sacraments God kisses the world." And the figure is beautiful, and it is as true as beautiful.

EUCCHARIST

My little Taper of Desire
I fain would light at Thy Great Fire;
And where the grander flames are wrought,
Oh! kindly Saviour, quench it not.

My little Cup of Faith I bring
To fill at the Eternal Spring;
With many vessels lifted up,
Oh! Jesus, take this little cup.

And deign, O Lord of Love, to see
The humble gift I offer thee;
Thou who love's pure essence art.
Accept the treasure of my heart.

—Ivan Adair.

"IN REMEMBRANCE OF ME"

Above the statue of Abraham Lincoln, in the Memorial Building in Washington City, built by the people of the United States to do him honor and to perpetuate his memory, are the impressive words: "In this temple, as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever." It is well to have raised the memorial, and to enter and tread its sacred spaces with grateful hearts and reverent footsteps. He was a great man. He was a good man. He was a Christian man. Simple was his heart's love. Tender was his trust in the Saviour. As the years go by we esteem him more and more worthy of honor and grateful remembrance. But our hearts go out in this sacrament of the Lord's Supper to the One whom Abraham Lincoln loved and trusted. The Church is his memorial temple. The communion service, unchanged from age to age, through all lands, among all people, is the Holy Supper which his people observe in remembrance of him. As our hearts become a hushed and sacred place for him we ourselves come to be temples of the Holy Ghost.

THE SACRAMENT EFFECTIVE

The Sacrament is effective to the faith of the receiver. It is only to those who discern the Lord's body in the symbols thereof that the real spiritual

benefits which they represent are actually conveyed. The question has been put in this form—Did Judas receive the same thing as Peter did when the Lord's Supper was instituted; that is, assuming that Judas was present? Peter received the spiritual reality underneath the symbol; according to the spiritual interpretation Judas did not. As a matter of fact he was only confirmed in his sin. It is the faith of the receiver that makes the sacrament spiritually efficacious. Hence the need of instruction on the truths behind it and careful preparation for each observance. It is the central rite of the Church's worship. It is the believer's most sacred privilege. It brings Christ home to the heart in a new way, and strengthens and builds up the soul. It establishes the believer in him, "until he come."—Rev. G. C. Pidgeon, D.D.

GOD SPEAKS IN THE COMMUNION

A writer says: "We once had a trained nurse in our home taking care of a sick woman. She was very fond of her patient and extremely anxious to please her and see her recover. All day long she would attend to her duties and then lie down at night to rest. What I noticed especially was this: her ears were always open for the ringing of her patient's bell or for the sound of her voice. No matter what she was doing or what other noises were made, she could always hear the call that was meant for her."

Is not that to be our attitude toward the call of God and especially as he speaks to us at this sacramental table? In the midst of all the noises that surround us, our ears are to be open for one special sound—the sound of God's voice. Let us as we sit here be in an attitude to hear.

NOTE OF TRIUMPH IN THE COMMUNION

We must not forget that even in this sad night there was the note of triumph. The feast ended with a hymn. What they sang probably was the concluding portion of the Hallel, the special group of Psalms assigned to the Passover. It would contain such verses as Psalm 116:13. "I will take the cup of salvation, and call upon the name of the Lord;" and Psalm 118:29, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." The remembrance of what Christ has done for us should always fill our hearts with love and our lips with song. "The joy of the Lord is your strength."

THE ABSENT ONE REMEMBERED

"Do this in remembrance of me," involves the idea of absence. The very essence of the Communion feast is that our hearts should be centered on him while he is absent, "until he come." Let me illustrate. Suppose a man had for some reason to live away from home, to leave his wife and children for a time. He wants his children not to forget him. So he tells his wife to put an empty chair every Monday morning at the breakfast table, and his photograph in a prominent place, to talk to the children about him and to remind them of his love, to explain that all they have comes from him, etc. He even agrees to ring the telephone during the meal, and directs that one of

the children be allowed to listen to his voice, and tell the others what he may say to them. All this is to be done "until he comes" home.

This seems almost exactly the Bible idea of the Lord's Supper. We come together to talk of the absent One, to listen to his voice speaking through his Word, and to "remember" all he has done and is still doing, and will yet do for us—"until he comes."

Missionary Sunday

SUGGESTIVE TEXTS AND THEMES

The Gospel God's Power Unto World-Wide Salvation: Rom. 1:16.

The Church: Poor Little Disputings By the Way Versus the Great Question: Mark 9:33.

The Final Supremacy of Christ: Phil. 2:9-11.

The Power Behind the Missionaries: Ex. 3:1-10.

The First Missionaries: Acts 8:1-8.

The Shepherdless Multitudes: Matt. 9:36-38.

The God of the Isles: Psa. 72:10-19.

The Kingdom Enlarged: Isa. 51:1-6.

View of the Outposts: Psa. 44:1-4.

Viewing the Land: Num. 13:17-33.

Nations Seeking God: Jer. 16:19-21.

The Missionary Spirit: Isa. 50:4-9.

Slow Growth: Mark 4:26-29.

Medical Missions: Matt. 8:5-13.

Native Missionaries: Matt. 10:5-16.

A World in Darkness: 1 John 5:19-21.

A World in Light: 1 John 2:7-11.

Christ Died for All: Rom. 5:17-21.

Some Early Missionaries: Acts 13:1-3.

Missions and Prayer: Isa. 62:6-9.

ANY MISSIONARY INTEREST?

I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides the infidel observed to his friend that they might as well drop the subject of conversation, "For," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself, for, to my certain knowledge you have not given for the last twenty years as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one-half of what you say you believe, I would make the church my rule for giving and my farm the exception."

CLERGYMEN TO SPARE

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. The archdeacon asked him how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told, "More than twenty thousand." "Then," said he, "you can easily spare a thousand for China."

REVEILLE CALL TO MISSIONS

Mrs. Motte Martin used the following original Reveille in Washington during the Foreign Missions Convention, when asked to speak at the luncheon given by the Federation of Woman's

Boards of Foreign Missions where there were 100 women present, among them Mrs. Coolidge:

O, come now to help us,

Send now to help us,

Pray now to help us, people!

Send now to help us,

Pray now to help us, all!

For we are suffering sorely,

We're lost and dying daily.

If you're God's children, truly,

Then listen to his call.

This is the reveille call to the greater world war
Sound the reveille bugle call with these words.

MISSIONARY INVESTMENTS

After John Wanamaker visited India and saw how cheaply churches, schools and hospitals could be established, his soul was full of regret that he had not long ago utilized such unequalled opportunities for investment.

A grain of corn talks only bread; a violet talks only fragrance; but a nickel talks beer to one bread to another, to others candy or a trolley ride or books, or flowers, or a ribbon, or—it may talk of the gospel preached to the ends of the earth.

HOME MISSIONS

An overland express train was laid up over Sunday in the little town of Coyote. Some of the passengers started out to find a church, but were told there was none within fifty miles. There was a joss house and a school taught by a woman. The passengers became so touched by the destitution of the place that upon their return home they interested people and collected money enough to send out a missionary and build a church in Coyote. Think you of any better way to win this nation to Christ than by planting churches?

THE MISSIONARIES' BACKING

When the government sends an ambassador to accomplish some difficult and delicate piece of work, then, so long as he keeps strictly to his instructions, he knows that he is backed up by all the resources and power of the nation he represents. If he went simply as a private individual he might well feel powerless to affect the current of international politics, but when the nation says to him, "Surely I will be with thee," the case is entirely different. So it is with every missionary, every Christian worker, whom God calls into his service. We go to execute God's commission, and God himself will undertake for us.

MISSIONS WORTH WHILE

The old question, "Are foreign missions worth while?" is receiving a new answer, and this from Mr. William E. Geil. He has been in various parts of the globe looking with all his eyes; that is with physical, psychological, and spiritual keenness. He tells the old story. Missions are worth while. Of course they are. Missions mean liberated humanity. Missions mean cleanliness, honesty, sobriety, freedom from superstition. Missions mean manhood and womanhood. Let us pray for more investigators; for more strong voices to

tell the world what intelligence sees as it views the working missionary on the field.

THE MISSIONARY OFFERING

At a missionary meeting, when contributions for the great cause were asked for, the plates were heaped with coins and bank notes. Among them, however, was a card which a young man in a back seat had put in. On it he had written the one word, "Myself." He had given more than all the rest.

MEDICAL MISSIONS

In India the care of the sick is thought to be so degrading as to belong only to those of the lowest social standing. Medical missions have won for it such respect that schools for training nurses are to be found in many places and are sending out those well fitted to serve.

THE WHOLE WORLD

We talk about "America for Christ" but the Bible knows nothing about "America for Christ." From cover to cover its thought is "The World for Christ," a God who rules all nations, a Saviour who is the propitiation for the sins of the whole world, a Holy Ghost who broods over the race, a plan of salvation which is adequate for all men, a command to the church to send it to all men. "Isn't it about time," cries Dr. Johnson, "isn't it about time we brought the faith of our beloved Church up somewhere to the measure of the limitless word?"

AN INNER THOUGHT OF HEATHENISM

"That image that you have in your temple was carved by some man out of stone before it was placed there," said a Church of England zenana missionary to her class of Indian children, who were sitting around having their Bible lesson. There was a pause. The children looked shocked. Then one little girl said: "Oh, teacher; don't say so. It is the god who came down from heaven and took the form of a stone who is there in the temple, and whom we worship." Many men and women in India believe as these little children did, that the images worshipped are only the outer coverings of the gods who dwell within.

THE TWO GIVERS

"Who little gives knows not the joy of giving;
His shrunken soul the bliss of heaven foregoes
For earthly gain; and daily harder grows
His task—the task of little giving."

Who gives all, and gives with spirit willing—
Yea, gives himself, and mourns a gift so slight,
Shall find in sacrifice supreme delight,
A heavenly joy the emptied vessel filling."

FRUITS OF MISSIONS

A few years ago Ashantiland, on the west coast of Africa, was one of the darkest and bloodiest spots of the world. Lately a missionary marched for two days among the villages with a company of his school children. They were clad in white, and marched two by two, visiting sixteen villages.

In each village there was a welcome, a brief talk about the gospel, and the children were given a little fruit or delicacy. What a contrast is this to the savagery of the recent past!

LORD OF ALL

"Why do you put your five-dollar gold piece in the missionary collection, instead of some silver?" Davie was asked. "Because," he replied, "as the congregation sang, 'Bring forth the royal diadem, and crown him Lord of all,' I imagined that I could hear his steps coming down the aisle to receive his crown, and I did not want him to wear a copper crown, or a silver crown, but a gold crown." Part of our work for missions is the giving of gold for Christ's coronation.

OUR DELAY

Rev. Dr. A. J. Gordon once pertinently asked: "If the Government of Great Britain can take the census of India within twenty-four hours, how long ought it take to give the Gospel to all those in India?" Only one female out of every ninety can read or write. Christian wives and mothers, if it takes centuries to gain this percentage among our Indian sisters, how long will it take to gain the one hundred per cent? Now, now is the wonderful opportunity to send the transforming educative love of Christ to our Indian sisters, and bring them to their own.

A GREAT TRUST

All power in heaven and on earth has been given to Christ. He could if he chose force all nations instantly to his feet. But he chooses to exercise his power only through you and me—only through his willing disciples. It is a great trust. It is a wonderful commission.

WHAT IS STARVATION?

Once a man was found in the woods near Providence, R. I. He had on little clothing, and he was nearly dead from starvation.

The police took him to the station, fed him, and gave him warm clothing. He told them he had come all the way from California to find his sister.

Now comes the strange part of the story. While he was putting on the warm clothes the police found he was wearing a money-belt, and a shower of gold pieces fell from it. The starving man was carrying around \$5,315.

It was not clear from the account just what was the matter with the man, whether he was crazy, or was a criminal fleeing from justice; but whatever it was, his real starvation was evidently in the mind or soul, rather than in the body.

Starvation means lack, a sad lack, a fatal lack, but not fundamentally a lack of food. There is food enough in the world, and money enough in the world to buy the food. The lack is one of thought or feeling, want of understanding or of love. When the world gets truly wise and truly loving, we shall look upon these bad old days of starvation with marvelling that they could ever be.

Great Texts and Their Treatment

THE GOSPEL A CHARTER OF LIBERTY

"And ye shall know the truth, and the truth shall make you free." John 8:32.

I. The truth. A term variously employed in the Scriptures. It means often veracity in opposition to falsehood; substance in opposition to types and shadows. "The law was given," etc. It often means the whole word of God. It is one of the titles of the Messiah. "I am the way, the life, the truth." "He is faithful and true." In the text it clearly refers to Christ's holy and blessed gospel. Now the gospel includes every other definition of truth. It is veracity. It is substance. It is full of Christ's person and glory. Its histories are truth. Its revelations are truth. Its doctrines are truth. Its promises are truth. It is divine truth; heavenly truth; gracious truth; infinitely precious truth; eternal truth.

II. The knowledge of the truth. This may be, 1. Merely mental without any effect being produced on heart or life. Or it may be, 2. Experimental. That is, when I have tried and tested and felt what is represented as truth; when I visit the places described by the traveller, when I try the experiments stated by the philosopher, when I prove the medicine prescribed by the physician. Now this is experimental knowledge, to which the soul can bear witness. And all who cordially hear and believe the truth know it thus. The woman of Samaria knew it thus. The man born blind knew it thus. Saul knew it thus. All who are converted know it thus. Now this experimental knowledge is alone saving. No extent of speculative knowledge can give true comfort, or lay the foundation for eternal glory.

III. The influence of truth. "It shall make you free." The bondage of slavery is here premised. All men are naturally the slaves of sin, in the prison-house of depravity, guilt, condemnation. An experimental knowledge of the truth makes free: 1. From the condemnation of guilt. 2. From the fetters of depravity. 3. From harassing fears. Guilt and sin are ever associated with fear and dread. 4. From the anxious cares of life, and the fear of death. Now the truth makes free from all these. It points to Christ's universal reign. It shows that all things are managed by infinite wisdom and love.

WHAT'S ON YOUR TRAIL?

"Surely goodness and mercy shall follow me all the days of my life." Psalm 23:6.

I. A man may be known by the things that trail after him. When we see a dog running through the wheat in the field we say there is a rabbit ahead of him. When we hear the deep-mouthed music of a pack of hounds we say there is a fox ahead of the chase. A Scotch terrier scratching at the corn crib means there is a rat in the crib. A little character study of a crowd of men on a train will determine whether there is a horse-race or a church-meeting ahead. When you see a man who

has a lot of burns trailing after him, you may depend upon it that he is not the leader of prayer meeting. You can always write down a girl by the kind of chaps she draws in her wake. When a man comes to the end of his life, you can look back upon his path and determine what sort of man he has been. If you see nothing but dollars in his trail you can classify him with the materialists. If his track is full of churches and benevolent enterprises you can write him down as belonging to the spiritual order of beings. "Their works do follow them."

II. If you want to know what lies at the end of the road, note what is traveling in that direction. If you see a little broken-down engine pulling a worn-out passenger coach along the track you may rightly conclude that the end of the track is in the village of one store and a cider mill. If it is a great mogul engine geared to twenty first-class sleepers and running seventy miles an hour there is surely a big city somewhere ahead. If you want to find a bee-hive, watch the route of the bees in the air. If it is a dead horse you are looking for, watch the buzzards. "Where the carcass is, there the eagles will be gathered together." You may know where heaven is by watching the way good people are going. When you see the way the rascals are headed be sure that hell is down that road somewhere. Whether God or the devil, heaven or hell, is in a man may be denoted by what is on the road that ends in him, the things that fetch up when they get to where he is. When you are dead how many and what sort of things will stop there?

III. Our text says, "Goodness and mercy shall follow me." The Psalmist is not here concerned with what goes before him. He is rejoicing in what follows him all the days of his life. It is a great thing to have goodness and mercy tracking along after a man. It shows what sort of a man is at the end of all the roads that lead to him. All his paths are tracked with goodness and mercy. His life sweeps across this earthly sphere like a comet with seventy years of trail luminous with goodness and mercy. Lives have been blessed and made better all along his path of travel as he goes onward to "dwell in the house of the Lord forever." What is in your path of yesterday? What will be following in it when today is done? What will the day of life be finished?—*Rev. E. E. Smith.*

GOD'S TILLED LAND

"Ye are God's tilled land." 1 Cor. 3:9. (Marginal V.)

"Tilled land" is cultivated land, that has been put under the plowshare and the pruning hook. Land that has been well fertilized and well watered. Land that has been the object of the husbandman's care—this is tilled land. Ye are "God's tilled land."

I. Tilled land is land that knows seed time and harvest. Land that knows springtime and autumn—and also a winter of discontent.

II. To be God's tilled land and to produce the highest yield is the believer's portion. And how uncultivated and wild was once some of the land that is now "God's tilled land." It was desert, but now under the hand of God it "blossoms like a rose."

III. It must be remembered that in tilling of the soil the task and the triumph is not only in planting but bringing all living things thereon to strength. This is what God does with all his "tilled land." He plants. He waters. He brings the harvest moon to the full. Fruitfulness and fulness is what God desires.

IV. He promised Israel by Ezekiel that the desolate land should be tilled, Ezek. 36:9, 34. He will not be content till all his land is "tilled." Come, thou Husbandman, take the desolate land under thy hand till it brings forth a hundred fold!

THE CORNER STONES OF LIFE

Eph. 2:20-22

In the Seven Lamps of Architecture Ruskin has likened the principles of that art to those of life. Longfellow declares that "All are architects of fate, working in these walls of time." Paul speaks of us as God's building. This is a proper and significant figure. A great architect has named the four cornerstones of a rightly constructed building. They are also the four corner stones of a rightly constructed life.

I. The first is careful planning. Back of the actual building is always the blue print, carefully and laboriously made. Back of the blue print is

the dream that has allowed a place for every part of the structure. Back of the dream is a soul that knows beauty and proportion. A life may be less beautiful than planned, for some plans fail, but it will never be more so.

II. The second is careful construction. What will it cost? What aid shall be employed? What methods of building shall be followed? Much slipshod work may be done and successfully covered up, but it detracts just that much from the value of the finished product. Our fathers knew how to build. Houses they reared still stand while more modern ones have fallen. May it not be said that our fathers also knew better than we do how to build lives?

III. The third is good materials. Here is where deception is especially easy. Poor materials can be worked in, they cannot be made to stand the test of time. Any product that has in it only the very best of materials suggests just one thing—character. It is the same with a life. Incidentally, may it not be assumed that one will live in direct proportion to the endurance of the materials of which he builds his life?

IV. The fourth corner stone is correct decoration. These are things that could be left off, but the omission of which would leave the product less beautiful and worthy. One is culture. One is knowledge. One is religious consecration and ideals. One might exist without them, but life could never mean so much.—*Rev. Clarence E. Flynn.*

Outlines

RELIGION AS LIFE

"Go, stand and speak in the temple to the people all the words of this life." Acts 5:20.

I. Religion is a life.

1. It is so called, to remind us of its dependence on divine grace.

2. It is so called, to remind us of its value or importance.

3. It is so called, to remind us of the peculiar sort of experience it generates.

4. It is so called, to remind us of its happiness.

II. Religion as life, has close connection with the Bible.

1. The truth contained in the Bible is its seed.

2. The truth contained in the Bible is its food.

3. The truth contained in the Bible is its defence.

III. It is the office of Christian workers to deal with religion as life.

1. Their first office is to be the instruments of calling men to this life.

2. Their second is to strengthen and mature this life wherever it exists.

COUNTERFEITS

"Thou hast a name that thou livest, and art dead." Rev. 3:1.

Counterfeits of spiritual life:

1. The name.

2. The form.

3. The creed.

4. The sentiment.

5. The conduct.

JOY AND STRENGTH

"The Lord is your strength." Neh. 8:10.

I. The Christian's joy is the joy of the Lord.

1. The joy he enjoins.

2. The joy he promises.

3. The joy he inspires.

4. The joy he constitutes.

5. The joy he shares.

II. The Christian's joy is a source of strength.

1. In his profession of religion.

2. In his efforts to recommend religion to others.

3. In his discharge of his duties.

4. In his trials and temptations.

5. In the hour of death.

THE TEMPTED CHRISTIAN

"They were tempted." Heb. 11:37.

I. Some of the temptations to which Christians are exposed:

1. To relapse into unbelief.

2. To plunge into immorality.

3. To decline from their attainments in vital religion.

4. To look more at their sins than at the Saviour.

5. To doubt their saintship, because they do not enjoy the assurance of salvation.

6. To entertain groundless fears of Divine desertion.

CONFLICT AND VICTORY

"To him that overcometh." Rev. 3:21.

I. There are enemies.

1. The flesh.
2. The world.
3. The devil.

II. There is a conflict.

1. The good fight of faith.
2. Fought with the whole armor of God.
3. Enduring hardness.

III. There is a victory.

1. When?
2. Of what kind?
3. With what rewards?

LOVEST THOU ME?

"Lovest thou me?" John 21:16.

I. The importance of the question.

1. Love to Christ is essential as the principle of evangelical obedience.
2. Love to Christ is essential as an incentive to the higher attainments of the Christian character.
3. Love to Christ is essential as an antagonist to the love of the world.
4. Love to Christ is essential as a motive to the love of fellow-Christians and fellow-men.
5. Love to Christ is essential as a test of meekness for heaven.

II. The answer to the question.

1. If we love Christ, we will think of him.
2. If we love Christ, we will speak of him.
3. If we love Christ, we will seek to be near him.
4. If we love Christ, we will do what he bids.
5. If we love Christ, we will be wholly his.

KEEPING OURSELVES IN THE LOVE OF GOD

"Keep yourselves in the love of God." Jude 21.

I. Rules for keeping ourselves in the love of God.

1. We must keep ourselves in the contemplation of the love of God to us.
2. We must keep ourselves in the contemplation of his loveliness.
3. We must keep ourselves in close and constant communion with him.
4. We must keep ourselves from all that is inconsistent with love to him.

II. Reasons for keeping ourselves in the love of God.

1. Because love of God is the essence of spiritual life.
2. Because love of God is the source of strength in duty and trial.
3. Because love of God is the spring of all true happiness.
4. Because love of God is the test of preparation for heaven.

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The Quitters. Num. 14:4.

A Sinful Nation. 2 Chron. 36:16.

Babylon. Dan. 5:27.

Jerusalem. Mat. 27:22.

The Man Who Had Great Possessions. Mark 10:22.

The Foolish Virgins. Mat. 25:2.

The Disguised Prophet. 1 Kings 20:40.

A Frightful Memory. Luke 16:25.

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"Here are some of its advantages. It is new and therefore awakes curiosity, yes, and quickens interest. Has something of the dramatic element, which appeals to many folk. Gives an opportunity for the presentation of more than one point of view. Employs two personalities and thus lends variety to the discussion. As I have used it in the evening only it differentiates that service from the morning worship and does it without evident straining for novelty. Finally, it makes use of lay talent in the congregation. It is difficult to do it well as considerable preparation is necessary but the results justify the effort."

Things Left Undone

REV. JOHN MOORE

Text: "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God." Zephaniah 3:2.

In that book in which Mr. J. M. Barrie surprised and won so many hearts several years ago, "The Little Minister," there were a good many things one does not easily forget, but the most memorable words to me are those with which the book closes. The story, you recall, is supposed to be told by the old Dominie, the "Little Minister's" father, and the words at the end are these: "One bitterness remains. When I found Gavin in the rain, when I was fighting my way through the flood, when I saw how the hearts of the people were turned against him—above all when I found Whammond in the manse—I cried to God, making promises to Him if He would spare the lad for Margaret's sake, and He spared him; but these promises I have never kept."

Only a great creative artist with profound knowledge of human nature on its tender side would have ended a story with a touch like that! Ah, the things we have left undone! The text rings a bell in the mind, knocks like a hammer on the heart, thrusts a fiery flame into the soul and illumines its dark interior depths. Judgment comes home not only to the individual soul, but to a whole city. "Woe to her that is rebellious and polluted, to the oppressing city!" And notice, what follows is a catalogue of negatives, "She obeyed not the voice; she received not the correction; she trusted not in her Lord; drew not near to her God." Negative after negative passes in inglorious review! It was not the mighty programs of reform which Jerusalem believed in that saved her, nor yet the gorgeous ritual which she chanted that doomed her. Her judgment is pronounced because of the things she had left undone. God's voice had spoken so many times—she obeyed not the voice. Discipline knocked at her doors—she received not correction. Signs and tokens had been vouchsafed her—she trusted not in the Lord. Hands of Divine love had been outstretched for her healing and comfort—she drew not near to her God. She missed her visitation, made the great refusal!

I. It is not the evil that we have done, but the good we have not done that will at last condemn us; not the vices avoided, but the virtues embraced that will save us. Spurgeon, the famous preacher, was once the guest of a gentleman who made his virtues the chief topic of conversation. Unhappily they were all of the negative variety. He so exasperated the great preacher that at last he impetuously exclaimed: "Man, you are simply a bundle of negatives. You don't drink, you don't smoke, you don't gamble, you don't swear, what in the name of goodness do you do?"

Only once did Jesus lift the veil on the other life, but how strikingly he points the same truth in the picture of the Last Judgment. Those who inherit

the Kingdom are those who engage in active virtue. They were not on the right hand of the Father because they had avoided evil, but because they had done good. They fed people, clothed, visited, comforted them. Doubtless they sinned, but the sins are not mentioned, only their active charity is recorded. Those on the left hand did not find themselves in the outer darkness because they had done evil, but because they had done no good. They gave no meat to the hungry, no water to the thirsty, no clothes to the naked, no comfort to the sad. The Judgment, therefore, will be not only for the evil we have done, but for the good we have not done.

The Book of Golden Deeds is a big book. Begun in the day when the first man acted unselfishly, when love stirred within his heart, then the spirit of service took possession of him, it will never be closed so long as men keep a spirit of unselfishness, and feed the fire on the altar of sacrifice, and set their life under the sovereignty of love. Every nation has contributed to it, every man may write into it the fragrance of his goodness, and go out to win immortality in that apocalypse when all hidden goodness shall spring to light, and every bit of beautiful ministry shall stand in its loveliness and power. But in bulk there is a bigger book. It bears the record of Things Left Undone. The gorgeous castles we built in the air, the golden eloquence of our unspoken sermons, the years of barren reverie, the Utopias of the soul which mysteriously dissolved like the baseless fabric of a vision, leaving not a wrack behind. The great words and romantic schemes, the vain thoughts and idle fancies, the aenemic resolutions and unkept promises—what a gigantic tome they make! If you and I undertook to make a list of the things left undone it would be as formidable as an election sheet! Our virtues might be written on a visiting card!

II. Apply this teaching to everyday life and consider how we should fare in the light of such judgment. Hungry hearts are everywhere, damaged souls, bare souls, sick souls, Christ's own, needing inspiration and help. It is the neglected duties, the lost opportunities, that ring a death knell in our interiors, "Inasmuch as you did it NOT . . ."

The student does not get sent down from college because of his mental application, no workman is discharged because he displays too much industry. the man who fails in business does not do so because he is too attentive to duty. The same principle operates in life's deeper experiences. The appalling meagerness of our spiritual attainments is not due to excessive enthusiasm, but to corpulent complacency, flaccid zeal, pitiful sloth, unblushing indifference. When Archbishop Usher lay dying the good man prayed, "Lord, pardon my sins, especially my sins of omission." "We

have . . . left undone the things we ought to have done."

III. The true sacrament of life is the sacrament of service. Zephaniah's gospel is of chilled steel austerity, yet it burns in a hard gem-like flame! The character of God is righteous, and man's character must conform to the Divine. The prophet emphasizes the ethical as well as the emotional quality of religion. The daily common-places, he says, are the material for discipline and the fabric of salvation. He stands ethically with Jesus.

It is significant in the parable of the Last Judgment that the candidates for heaven were not called upon to pass a theological examination: What do you know about the Trinity in Unity? What about the Philosophy of Sacrifice? State your position regarding the Metaphysics of Theology? Do you believe in the Doctrine of Supralapsarianism?

It would be a good thing if we would venture to bring our religion down from theological cloudland to the carpet of common life—to the street and market-place, the place of business and home. How much does your religion influence the man you work with? To what eminence of service and sacrifice does your faith exalt and hold you? To test your lives by the things left undone is to apply at once the simplest and severest test to your religion.

You saw a man yesterday who had done you an injury, you might have extended the hand of forgiveness to him, but you took the other side of the street—that is your sin, and it is mine! Last week you saw a man who was longing for a little sympathy, a kind word from you would have put a leap in his soul and made him rejoice, but you locked your lips and did not speak the kind word—that is your sin, and it is mine! Quite recently you saw a young man battling bravely with temptation, fighting with his back to the wall, disappointed and discouraged and losing heart; a word of encouragement from you would have put iron into his blood and mettle into his spirit, but you never spoke the empowering word—that is your sin, and it is mine! Fathers, you owe your boys more than bread, you owe them beauty and brotherhood. Mothers, it is not only fine clothes your daughters need, it is smiles, the tender embrace, the comprehension of the mother heart. Young men and young women, it is not a good board paid regularly and domestic duties performed cheerfully that your parents want most, but obedience, considerateness, and the lavish love of your young hearts. The time comes to all of us when we would give our right hand if we could recall the harsh word, the cutting manner, the unkind deed.

"There comes an hour of sadness
With the setting of the sun,
For not the sins committed
But the things I have not done.

I ought to have been stronger,
But the crisis found me weak;
And now I am regretting
The word I did not speak;

I see an arm outstretched,
And vain its empty grasp;
And I must still remember
The hand I did not clasp.

A great cause lacking helpers,
Was weak because unheard;
I might have been its champion
But did not say a word.

Attacked by stupid malice,
I heard a man maligned;
I stood in cowardly silence
And did not speak my mind.

And so as night is falling
How bitterly I rue
The words I have not spoken,
The things I did not do."

What need, then, for a temper of fitness and readiness to every good work! Let us do deeds of love, mercy, helpfulness, diligence, conscientiousness—no sloth, no carelessness, no shirking! Jerusalem lost its soul through its negative reactions. Folks found themselves in the outer darkness through sheer neglect. When Agesilaus saw his enemy Epaminondas at the head of the invading Theban army, near Sparta, he burst into the exclamation of praise, "O thou man of great deeds!" Splendid eulogy! May it someday be yours!

A NEGRO PREACHER'S SERMON

We find the following as a quotation from a Negro preacher's sermon. We do not know the author. We do not know where he preached it. But we know this, that, the quotation from it contains a lot of profound truth.

"God didn't make things as a carpenter does, nor as a blacksmith does. He made them as a God makes things. You see the dirt all around you. Can you make anything out of it that will last over night? God made a man out of it that lived over nine hundred years. He made everything out of dirt and divinity. God got down into the dirt and mixed himself up in it and gave shape to what sprang from the ground. You never can tell what will come up where God is planted, but you can bet something will. It is what is mixed with the dirt that makes it produce things.

"God is not easy to understand, but he is something that makes things and makes things grow. God is in the trees and grass and flowers, and only for him they could not live and grow and be sweet and beautiful. Nothing could have been had not God existed. Everything comes from God. God mixed himself with nothing and made something. That is the way creation began. It is the mixing of God with dirt that made man and all animals, and all that live on earth. Creation is just like what the artist does with paint. He makes a picture, but the picture didn't come from the paint, but from the artist's brain. It is the brain of God that has painted all the pictures in the sky and on the earth."

The Dare of Christ

REV. JOHN RICHENSEN, D.D.

Text: "He saith unto the man, Stretch forth thine hand." Mark 3:5.

Christianity is an adventure. Christianity attracts bold spirits. It fascinates men who in the spiritual realm are pioneers: who have daring and initiative. Small-spirited men have a hard time of it to appreciate the attractiveness of Christianity. But Christianity has always had drawing power for large-spirited, bold, tumultuous men. It has fascinated men who, had they not become great saints, would have been daring sinners: and sometimes they were both.

Men who could be interested in thirty pieces of silver would only be temporary disciples. Christianity has not been kept alive by small-spirited Christians: such have been Christianity's parasites, using up her storage of vitality, and contributing nothing. The big-spirited men, who would have become generals and king-makers and empire builders if they had not gone wild over Jesus Christ, have constituted the constructive forces of Christianity. Being set in prominent, historic places is of course largely a matter of circumstances. What is true of men set in a world arena holds equally true of men whose lives are set in lesser theaters. Jesus courts and captivates violent men.

A man came into the synagogue of Capernaum who had a withered hand. Luke tells us it was his right hand which was deprived of use. St. Jerome said that the man was a brick-layer. This man was asked by Jesus to stand up in the synagogue so all could see him. The audience was hostile. The man was placed in an embarrassing position. He was commanded to put his trust in Christ, and to do so publicly and conspicuously and while he could not as yet be certain that his acquiescence would result in his healing. It was a challenge of venture. It was the dare Christ offered.

No doubt there was hesitation, wavering, misgiving in the mind of this paralytic during the seconds which flashed by after Jesus said: "Stretch forth thine hand." There was nothing impossible in the request. It was not the man's arm that was paralyzed. He could stretch forth his withered hand. But in doing that he would be declaring that he trusted Jesus to heal him.

Perhaps Jesus reached out his own hand toward him, and accompanied his command with the invitation, "Give me your hand!" Surely it was that in substance.

If we see this man in the synagogue and live through the scene with him and feel with him at the end when faith and daring overcome fear and distrust, we shall be sympathetic when he finally moves his arm forward and cries out: "Jesus, here is my hand!"

We wonder why Jesus required this commitment of the paralytic man. Was it a whim? Was it a requirement which fitted only this particular case? The story will mean even more to us than sympathetic joy in another man's victory, and we shall

be more personally and vitally interested in its issue if we realize that Jesus' reasons for requiring the adventure of faith are as much applicable to us as they were to this paralytic. And if you agree that this paralytic would not have been healed had he not dared, you will also learn the bearing of the truth on you that without daring you shall not be saved.

Christianity demands of men a commitment, a yielding of themselves beyond known borders, an adventure. This is not an arbitrary condition of salvation but is a soul-exercise essential to salvation. Without this adventure there is no possibility of conversion.

Christianity lays great stress on the necessity of a commitment of faith before witnesses. This is one of the peculiarities of the Christian religion.

A commitment before witnesses predicates the necessity of an audience. Christianity cannot function without audiences. It cannot be developed in solitude or over the radio. There is nothing merely incidental in this requirement of witnesses. Certain things in Christianity must be done before men. It is clear that Jesus expects public profession of allegiance to him as a condition of salvation. Throughout the Bible there is insistence on public commitments. So we have this demand on the paralytic, "Stretch forth thine hand."

It is contrary to the genius of Christianity that it be cultivated in isolation. The Lord's Prayer carries the implication of an audience as witness, for it begins not with "my" Father, but with "our" Father. The Sacraments of Baptism and the Lord's Supper cannot be administered in solitude. The commitment of public affirmation is not a caprice on the part of God but has its reasons deep in the souls of men. It is not an arbitrary demand. It means something vital.

In a reasonable religion we expect to find, and at least partially to understand divine reasons to support its demands. So we look for the reasons for public commitment. We do not know what determines the human will or what are the sources of its decisions. We are convinced that intellectual processes have little to do with our wills. The human will is not mechanical as are scales. The preponderance of reasons does not always determine conduct. It is our common experience that in most of our actions we throw to the winds any overbalance of reasons one way or the other to pursue the course which is dictated by our will, or desire, or vague sense of right, or undefined feeling of what is best to do. We often throw doubt on the finality of our own intellectual processes and contrary to them act according to our intuitions.

Though the sources of our conduct may often puzzle us, we do know, from the facts of our experience, that nothing so determines the will as affirmations or commitments. Men seldom believe anything until after they have repeatedly

affirmed it. Each successive affirmation men make fastens conviction on their souls as nails fasten boards.

Let a man constantly assert that he accepts Jesus Christ as his Saviour and he is not troubled with doubt. Let a man frequently affirm that he does not know what he believes, and he is soon utterly bewildered. This fact in the souls of men is so seriously true that when a man begins the affirmation of what he knows is not true, from a desire to jest or because he wishes to lie, he ends with inability to distinguish the truth as he first knew it, and even presently comes to believe his own lie.

Jesus had reasons for demanding a commitment by speech and conduct: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny (refuse to confess) me before men, him will I also deny before my Father which is in heaven." That is unequivocal.

This commitment which Christ demands, is an adventure.

There is no adventure in traveling over ground you have before covered. The Christian commitment is a plunging into the unknown. Adventure begins when you cross a bridge over which you have not before gone. The thrill of adventure lays hold on us when we wander into the woods beyond the clearing.

Christianity's appeal is to the daring in the souls of men. Therefore timid souls are afraid of Christ. They shy away from him. He makes them uncomfortable. One who would not commit himself beyond his present experiences fears to hear the insistent invitations of Jesus. Jesus wished this man in the Capernaum synagogue to take the plunge of faith. It meant taking a chance on Jesus. Of course the paralytic would have become ridiculous had Jesus not been able to do anything for him or had the paralytic found himself in the crisis unable to stretch forth his hand. The dare compels one to discount the possibility of failure. Otherwise it were no daring. This man was in the circumstances of a child whose parents set it on a table or chair and demand, "Jump and I'll catch you!" Or of an infant learning to walk whose parents say, "Let go, and walk!"

Assurance comes only after venture. Assurance before venture is the desire of the faint-hearted. But the divine order of things is to the contrary. In the midst of dreadful uncertainty Jesus urged on the paralytic the adventure of faith as a condition of healing.

This man with the palsied hand could not have any assurance until after he ventured. Of course he had the testimony of others concerning the power of Jesus. Such testimony made his course reasonable. Yet it could not guarantee him certainty in his own case. Testimony of others does not create certainty. One does not become a swimmer by memorizing a text-book of directions, amply attested as correct. It is well enough to know the theories of buoyancy. Yet most people who swim know little about the theories. And all

the book knowledge concerning swimming does a good without actually getting into the water. Then only does one know he can swim. God's out in the deep calling to bold spirits to plunge themselves into the crimson flood, and they will find their salvation.

Such assurance before commitment may frighten small-spirited men. They have a hard time of it to grasp what induced some men to give up everything for Jesus Christ. But great men, bold spirits, like John the Baptist and Saul of Tarsus, Christ always challenged with his dare: men who could talk back to kings and endure imprisonment and beheading. Jesus captivated and fascinated men like Matthew and Zaccheus who had it in them to do daring things, who were not afraid to leave everything they had to follow him. To some men, Christianity does not mean anything beyond the expedient to save themselves from going to Hell. Christ fills their small capacities but they cannot know what larger capacities Jesus could equally fill.

Jesus courted violent men. He charmed them with his idea of the kingdom of Heaven. After referring to men who were like reeds shaken with the wind, or were men clothed in soft raiment, he said: "The kingdom of Heaven suffereth (i.e. 'permits,' as in 'suffer little children to come unto me') violence and the violent take it by force." Christianity has enthralled and led captive the bold men, the men of daring and initiative, and due to their magnificent service poured out unsparingly, Christianity has persisted in every generation even against otherwise overwhelming lethargy.

You will need to stretch forth your hand if ever you are to know the power of Christ. Some of you may have begun to make your commitment and then have again drawn back your hand. Jesus asks commitment, a yielding of yourself beyond known borders, an adventure. This is not merely an arbitrary demand. It is essential to your soul's salvation. A deliberate, sincere, final commitment of one's self to God through Jesus Christ is conversion. And after that act of commitment comes assurance, not before.

At the brink of salvation loiter the hesitant, the fearful, the trifling. They are always thinking about swimming and studying the waters, but do not plunge in. They are afraid of Christ's dare. Jesus, after he went back to heaven, sent a final message to them in the words: "I know thy works: that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth." Thus always ends the story of Jesus Christ and the small-spirited.

This paralytic might have hesitated and never been healed. Did he not question within himself "How do I know that this Jesus can heal me? He seems to have healed others, yet that does not prove that he can help me. Why is it necessary for me to stretch forth my hand to him here in public?"

The situation was embarrassing to this man. His friends and neighbors were about him. And this audience was hostile to Jesus. Jesus had

looked round about on them with anger." And still the paralytic, even under these trying circumstances was commanded publicly to put his trust in Christ. Dare he do it? There was hesitation and doubt and misgivings. The answer would be framing itself on his lips: "No, that I cannot do!"

But when Christ and certain kinds of men meet, the magnetism of Jesus is irresistible. This man

in the Capernaum synagogue had the soul Christ could reach. He ventured. There was inner persuasion that gave him will-power to initiate action. He accepted Christ's dare.

See him rising to meet Jesus who had commanded, "Stretch forth thine hand." Watch his arm bend forward as he commits himself: "Jesus, here is my hand!"

Betrayal and Bread: Communion Address

REV. HERBERT BOOTH SMITH, D.D.

"The Lord Jesus the same night in which he was betrayed took bread." Human imagination would never have written such a sentence as this. What an anticlimax! When we reach the last night of a great man's life we expect something exciting. This denouement is too disappointing. We want a jeopardized hero to have something more exciting than bread. Jesus always did the unexpected. Why did the Master of us all oppose betrayal and treachery with bread?

I. Bread is associated with the simple, commonplace life of every day. Jesus chose bread to outlive and outlast the perfidious betrayal of Judas. A kiss, a torchlight procession, and a jury trial, and even a cross, are soon over; but the staff of life outlasts any of these. I think Jesus chose bread because it is always with us and every time we sit down to a meal we ought to think of him. Why not do as Maltbie Babcock suggested in his prayer: "O Lord, let me take one bite of bread at every meal in memory of Thee?" It is just because it is such a simple memorial that we forget it. After all, the memorials of love are usually simple things. Your little dead baby is remembered by the worn-out, everyday shoe, or the faded dress, or the torn cap. It is the commonplace thing that touches us; a faded rosebud, a letter yellow with age, an old armchair bring back memories of days too sweet and fair to last.

II. Bread is also nourishing and life-giving. Here we get a little insight into a great law that lay at the back of all Jesus' life and work. Jesus opposed a negative thing with a positive thing. He opposed treachery with bread. Treachery is negative; it pulls down from life to death if it can; bread is a positive thing; it lifts death or weakness up to life. This is our Lord's method always. The great law of his life was this: "I am come that they might have life, and that they might have it more abundantly."

III. Bread was symbolic. An Oriental would never tread it under his foot. Thus the most familiar article of food had in it the element of mystery as having been touched by the unseen hand of God. In the social customs of the East the giving and receiving of bread has always been a principal factor in establishing a bond of peace between the host and the guest at his table. And so the Lord's Supper is a great piece of symbolism. These eleven men together were a symbol of a completed covenant. Let us, then, who sit around this table remember that we are all binding ourselves by one more vow of loyalty to the Christ who is spiritually present.

IV. Bread is a necessity. I wonder whether Jesus did not mean by choosing this symbol of bread that he was a necessity to every life, and not a luxury. He has asked us to remember him by the eating of a thing which we should have as a staff of life at every meal, and thus we should be continually reminded of him.

Let this then be the conclusion of the whole matter and the great thought in our minds today: Jesus Christ is the only Saviour. He is as necessary to our souls as bread is to the physical body.

THE REVIVAL IN HERRIN, ILLINOIS

At our request the Rev. Inman E. Lee sends the following brief account of the recent revival at Herrin. The Rev. Mr. Lee is the pastor of the Baptist Church, the largest one in the town.

We are glad to give this first-hand, reliable account of a much-talked-of occurrence:

The Howard S. Williams revival continued here for seven weeks. There were three hundred and eighty-eight people went forward claiming conversion or re consecration. About two hundred and fifty of these were new converts. There was a total of seven people in the Williams party. Three of the leading churches, Baptist, Methodist and Presbyterian, backed the meetings and members from the other churches participated, so that practically the entire Christian community co-operated. A large tabernacle was built in which the meetings were held. Our local troubles seemed to be over when Williams came, but there was much of the wrong kind of feeling in the hearts of many people and one of the happy results of the meeting was that much of this feeling ceased to be. The community needed a great campaign and Williams seemed to be the man for the place. He hammered sin of every kind for seven weeks and at the same time preached Christ. He preached the Gospel as the power¹ of God unto salvation.

The series of meetings closed July 12, but the revival spirit goes on. My Sunday School averaged above six hundred through August and the mid-week prayer meeting had an average attendance of 250. Preaching services are largely attended. Conversions and additions are had at almost every service. There is a deep interest in religion throughout the city.

Among those converted during the meetings were a few outstanding sinners, men who had broken almost all, if not all of the Ten Commandments.

IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

We have a group of unusually helpful books in this month's list. We call your special attention to the following text books, published by the Missionary Education Movement of the United States and Canada:

Foreign: *New Days in Latin America*, by Webster E. Browning, paper, 60 cents; *Looking Ahead with Latin America*, by Stanley High, paper, 50 cents; *Makers of South America*, by Margarette Daniels, paper, 75 cents; *Building the Americas*, by Sara K. Haskins, paper, 50 cents.

National Missions: *Peasant Pioneers*, by Kenneth D. Miller, paper, 60 cents; *High Adventure*, by Fjeril Hess, paper, 50 cents; *Better Americans*, number three, by Herbert Wright Gates, cloth, 75 cents. The first group gives an accurate, colorful presentation of the peoples, governments, education, religious outlook and national heroes of Latin America. The second group gives the European background of the Slavic peoples here in the United States, and a study of their life in this new land; and the last named book outlines the things we need to make better Americans—good homes for all, schools, health, play, work, friendly neighbors, etc.

Missionary work is of primary importance, of course, both for the Church itself and for the Kingdom. Pastors, no doubt, will read these text books themselves, and recommend them to the various organizations in the local church, such as women's societies, young people's societies, the Sunday School, etc. These mission studies may be ordered from your denominational book store or from *The Expositor*. Cash must accompany the order.

For information about books, address Editor, Book Review Department, *The Expositor*, Caxton Building, Cleveland, Ohio.

The Story of the Church, by Charles M. Jacobs, Professor of Church History in the Lutheran Theological Seminary at Philadelphia. 418 pp. The United Lutheran Publication House. \$2.00. This book lives up to its title; it is "the story of the church" from the end of the apostolic age down to the present day, telling of great movements and the great men who led them. It is told in a competent and exceedingly interesting way, and keeps in mind that church history is the story of "a stream of life that has flowed down through the centuries from Jesus Christ." Prof. Jacobs does more than tell a fascinating story; he interprets the story, and he is fair to all the movements and personalities he describes. For the general reader, this will be found a very satisfactory one-volume church history.

The Weight of a Word, by James L. Gordon, D.D., 191 pp. Revell. Fourteen Sunday morning sermons, listened to by an average attendance of eighteen hundred. They are by a gifted preacher, who knows how to get the ear of the crowd. They key to a popular hearing, Dr. Gordon tells us, lies in the one word,

"interest." This makes the drama, the novel, the newspaper—and the sermon—successful. These sermons have one-word titles: hence the title of the book "The Weight of a Word." Organization, Art, Conscience, Theosophy, Books, Eloquence, Sacraments and Hymnology are some of his titles. Dr. Gordon is eloquent, widely-read, keeps close to common life, is master of telling phrases, has warm human sympathy, and preaches the Gospel; this is an unbeatable combination of qualities.

Remarkable Conversions, by Rev. H. C. Morrison. 125 pp. Pentecostal Pub. Co. \$1.00. The author, out of a successful career of many years as an evangelist, tells of some of the remarkable conversions, striking incidents and illustrations, of the power of the Gospel, which have come under his observation. You will find many splendid illustrations here for evangelistic addresses.

Idealism As a Philosophic Doctrine, by Prof. R. F. Alfred Hoernle, M.A., Bs.C. 185 pp. Doran. This South African professor is certainly a master in the field of philosophy—a very difficult field, for many, to explore and understand. Dr. Hoernle, is a wonderfully interesting, as well as competent, guide. He distinguishes two types of idealism—one interpreting reality as a society of spirits ("spiritual pluralism") the other interpreting it as appearances of the Absolute ("absolutism"). He traces the various forms of idealism from the Greeks to the present day. This book is not hard reading; it deals with a profound subject in a simple, easily-comprehended and interesting way.

More Psychology and the Christian Life, by T. W. Pym, M.A. 178 pp. Doran. \$1.60. This book is written with the same competency and practical purpose that marked the author's "Psychology and the Christian Life," published three years ago. Its whole aim is to show how psychology may help one to live the Christian life efficiently and happily. The chapter headings are: Imagination; Imagination and Belief; Use and Misuse of the Imagination; Faith and Suggestion; The Will and the Imagination; Instinct and Imagination; Psychology in the Bible; General Conclusions.

Hymns of the Christian Life, edited by Milton S. Littlefield. A. S. Barnes & Co. This new hymnal merits the careful examination of any church intending to buy new hymn books. The title is happy and is lived up to; the book expresses the rich variety of the Christian life, in aspiration, vision, reverence, purpose, sense of duty, brotherhood, and communion with God. The hymns include the devotional classics as well as many new hymns for the present and the coming day with its sense of growing world brotherhood and social justice. The book is rich in liturgic forms, both musical and literary; its prayers, calls to worship, and scripture passages for responsive reading are all carefully selected. The typography is beautiful. The price is \$185 a hundred copies.

THE BOOK OF THE HOUR IN RELIGION

WHAT AND WHY IS MAN?

By Richard LaRue Swain—Author of "What and Where is God?"

Contents: Who Made God? How Did God Make the Human Body? How Is the Soul Made? Why Did God Make Man at All? Why Were We Not Born in Heaven? Does God Cause Earthquakes and Cyclones? Where Did Sin Come From? Did Man "Fall Upward?" Why Did Jesus Die? Why Do We Pray? For What Do We Live?

Probable Price, \$1.75.

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Coulter: Where Evolution and Religion Meet	1.00	Quillen: One Man's Religion	.75
Scott: Ethical Teaching of Jesus	1.00	Cabot: Except Ye Be Born Again	1.50
Snowden: The Personality of God	1.00	Snowden: The Making and Meaning of the New Testament	1.50
Graves: What Did Jesus Teach?	1.00	Streibert: Youth and the Bible	2.25
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The Hidden Romance of the N. T., by James Alex. Robertson, D.D., 267 pp. Doran. Fourth impression. A graphic portrayal of persons more or less in the background of the N. T. story but who, nevertheless, are vital to its understanding. Dr. Robertson is a scholar with a historic imagination. He sees the human interest of the N. T., as well as its divine revelation, and is thus able to uncover its "hidden romance." This method makes preaching as well as writing more interesting and effective. Some of the chapter headings are: The Man of Arimathea, The House of the Upper Room, A Certain Macedonian, "Eye Witnesses From the Beginning," An Anonymous Book, A Page of Names.

The Gospel of John, by Benjamin W. Robinson, Prof. in Chicago Theological Seminary. 275 pp. Macmillan. The author's recent book on Paul met with a fine reception from N. T. students. This new book will add to his reputation. It gives a clear, spiritual and practical interpretation of the "marvelously vital and far-reaching popular power of this Gospel." While Prof. Robinson embodies in his exposition the results of the last forty years of critical study of this Gospel, he avoids, almost entirely, technical discussion. His main concern is with exposition of the most significant passages of the Gospel. The volume is designed as a handbook for Christian leaders. It will help them understand the life and teachings of Jesus, from the Johannine viewpoint.

Knowledge of God in Johannine Thought, by Mary R. Ely, Prof. in Vassar College. 151 pp. Macmillan. "Knowledge" is a key-word of the Fourth Gospel. Prof. Ely discusses its intellectual and spiritual content as used in the religious thought of John's time—in historic, Palestinian, and Hellenistic Judaism; in the Mysteries; in Gnosticism; in the magical Papyri; in the Odes of Solomon; and in Pauline Christianity. She then analyses John's use of the term, to see what he meant by it. She reaches the conclusion that "knowledge" on its Godward side means "that higher illumination by which we become aware of unseen realities," and which makes us "sons of light" through faith in Jesus. On the manward side, it means the appropriation of the gift of eternal life, not only through the emotional but also through the intellectual and ethical nature as well. This brings one into personal, progressive fellowship with Jesus. A scholarly and illuminating book.

Jesus and the Jury, by Ashley Day Leavitt. 44 pp. Pilgrim Press. The original "jury" from whom Jesus sought a verdict of faith in Himself as the Way, the Truth, and the Life, was, of course, the Twelve. They were average men. Mr. Leavitt believes that the average man today who can read the Gospels is competent to reach a similar verdict, calling in experts, if he wishes, but reaching conclusions for himself. So Mr. Leavitt pleads in a captivating and persuasive manner for personal consideration of Jesus as the Way of Life. As we read his plea, we readily understand why these chapters have been found effective by the author in public addresses.

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Healing in the Churches, by Francis M. Wetherill. D.D. 159 pp. Revell. The main purpose of this book is to show that one need not leave the church to receive benefits of healing according to the principles of the N. T. This book has received the endorsement of an eminent psychologist as to its scientific value and of Bishop Talbot as to its spiritual worth. It sketches the history of faith healing; tells about various methods of Christian healing, such as anointing, liturgies, prayer of faith, laying on of hands; Christian Sciences, Emmanuel movement; suggestive therapeutics; healing in its spiritual aspects; and healing as an aid to character building. It presents the whole matter of Christian healing in a sane and Scriptural way.

Quaker Thought and History, by Edward Grubb. M.A. 182 pp. Macmillan. The author is a Quaker modernist. He has gathered into this volume various essays and addresses, on the following topics: George Fox and Christian Theology; The Use of the Mind in Religion; The Evangelical Movement and the Society of Friends; Christ and the World Problem; Christian Reunion; Spiritual Healing Among the Quakers, etc. Naturally, we find in them the Quaker emphasis upon religion as a new experience of God and a vital fellowship with Jesus Christ. Mr. Grubb makes clear to the points where Evangelicalism and Quakerism come into contact. The volume is ably written. It shows how Quakerism is functioning vitally in modern Christian life and thought.

The Meaning and Value of Mysticism, by E. Herman. Third edition. 398 pp. Doran. The late Mrs. Herman was a woman of keen and powerful mind, and rare spiritual insight. This is one of the best of her books. It deals with Mysticism in its historical, psychological, and philosophical aspects. It shows the value and power of mystic spiritual experience in the religious life of today. Mrs. Herman maintained that "the evangelical doctrine of redemption is Mysticism's formative principle, as the soul's experience of redemption is its vital impulse;" and that "in mystic experience—in personal, sacramental, unbroken communion with Christ—the soul finds anchorage and renewal." "Such communion alone," she went on to say, "can re-make the soul; it alone can re-create the Church."

The Influence of Christianity on Fundamental Institutions, by Philo W. Sprague. 185 pp. Revell. The Bohlen Lectures, 1924. A thoughtful exposition of the central teachings of Christianity—the Fatherhood of God and the brotherhood of man—in their application to four fundamental institutions: the Church, the Family, the State, and the Industrial System. It is not an abstract discussion, but a searching application of the Gospel to the life of today.

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Why the Church?

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The Church's Debt to Heretics, by Rufus Jones, LL.D. 255 pp. Doran. This able and tolerant Quaker surveys the leading heresies from Gnosticism and Arianism down to our own day, and finds in them all needed emphasis upon neglected or forgotten aspects of Christian truth, which later on have modified the creeds of the Churches. He is especially interested in heretics who have been concerned about life, experience, and maintaining a continuous revelation of the Spirit here and now. Such heretics as these he holds, have often blazed the way, through suffering and even martyrdom, to truth and freedom.

The Earth Speaks to Bryan, by Henry Fairfield Osborn, LL.D. 91 pp. Scribners. This book has direct reference to the Scopes' trial in Tennessee. The author is perhaps the leading evolutionist in America. He here discusses the relation of evolution to religion and daily living. He believes that one can be both an evolutionist and a Christian.

Teaching the Youth of the Church, by Cynthia Pearl Maus. 211 pp. Doran. Miss Maus is an experienced and successful teacher of religion, and an expert instructor in the art of religious education. The basic principle of the present book expresses the newer educational viewpoint that "life becomes learning both to know and do, by doing." "The pupil is reacting agent not a recipient; each individual must create his own personality by his own activity." The method of applying this principle, is to be worked out, she tells us, through knowing one's pupils, the materials of Christian education, and the technique of teaching. Under technique, she considers the story method at adolescence, the story method and youth, the topic method, the project method; and learning through the survey, through observation and practice. Sunday School teachers who make a serious study of this work cannot help but become more intelligent and more effective teachers.

Kindergarten Method in the Church School, by Edna Dean Baker, President of the National Kindergarten and Elementary College. 353 pp. Abingdon. The author is a recognized expert in this field, both as a professional kindergartner and as Superintendent of the Beginners' Department of a large M. E. Sunday school in Evanston, Illinois. Every teacher of Beginners in Church or Week Day schools will find this work invaluable. Part One is a study of the child: the physical foundation, mental characteristics, instinctive behavior, individual differences, and habit formation. Part Two deals with the subject matter correlated with the activities of child life: technique of conversation and the basis for prayer in child thought and feeling; the art of praying with beginners, the story, how to tell stories, pictures, music, rhythmic and dramatic plays, etc. Part Three discusses proper equipment, administration, and the teacher.

At School With the Great Teacher. A Unified Sunday and Weekday Course for Third Grade Children—Eight-Year-Olds, by Jeanette E. Perkins. 208 pp. Pilgrim Press. This course has been worked out by a specialist, in consultation with other specialists, and has been tested out in two schools. The programs are intended to be suggestive. They contain more material than could be ordinarily used, which makes possible selection and adaptation of it to meet the particular needs of any school. The material is well adapted to the needs and problems of eight-year olds. It is intended to teach religion as a way of living right here and now. While the programs are correlated for week

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Europe Turns the Corner, by Stanley High. Introduction by Col. E. M. House. 308 pp. Abingdon. The author is a recognized authority on European conditions. He gathered the material for this volume during three post-war trips to Europe, which included an extended visit to Russia in 1924. He cites in confirmation of his opinion that Europe has "turned the corner," the rise to government of the British Labor party, the overthrow of Poincare and his policies, the acceptance of the Dawes plan, the recognition of Russia by England, France and Japan, and the Protocol of the League of Nations for the Outlawry of War. He interprets these events, showing their probable bearing upon America's foreign policy towards the recognition of Russia, International Debt Settlement, and the World Court. As everyone knows the British Labor government has been overthrown, and there have been other reactions unfavorable to the stabilizing of Europe, since Mr. High wrote this book; nevertheless we believe that he has proven that he is right in his main contention.

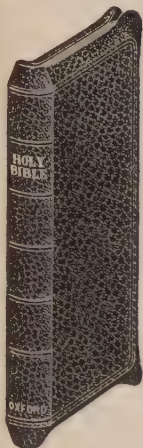
The Biggest Business of Life, by W. Harry Freda. 140 pp. Revell. Ten sermons by a popular Cleveland (Ohio) preacher. They are direct, well-illustrated, human in sympathy and appeal, and radiate a spirit of utmost confidence in the power of the Gospel to renew, enrich and empower the soul.

Altars of Earth, by Hubert L. Simpson, M.A. 252 pp. Dcran. \$2.00. Twenty chapters, interpretive of the human side of the Old Testament, and its abiding spiritual values, in the light of reverent, modern scholarship. The author sees the very heart of the messages, experiences, and history given in the Old Testament, and discloses their vital value for life today. Mr. Simpson is fascinating in style and original in thought.

Hymns of the Christian Life, edited by Milton S. Littlefield. A. S. Barnes & Co. This new hymnal merits the careful examination of any church intending to buy new hymn books. The title is happy and is lived up to; the book expresses the rich variety of the Christian life, in aspiration, vision, reverence, purpose, sense of duty, brotherhood, and communion with God. The hymns include the devotional classics as well as many new hymns for the present day with its sense of growing world brotherhood and social justice. The book is rich in liturgic forms, both musical and literary; it's prayers, calls to worship, and scripture selections for responsive reading are all carefully selected. The typography is beautiful. The price is \$135.00 a hundred copies.

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8 T^h Jē-hōi'-ā-chin was eighteen years old when he began to reign, and he reigned in Jē-rū'-sā-lēm three

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14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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5 And the light shined in darkness; and the darkness comprehended it not.

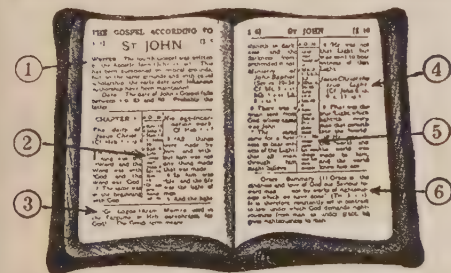
Ministry of John Baptist. (See vs. 29-34. Cf. Mt. 3. 1-17; Mk. 1. 1-11; Lk. 3. 1-23.)

6 There was a man sent from God, whose name was John.

kind.
i.e. He came unto his own things, and his own people received him not.
Or, authority.
Faith. John 3.15,16,18,36.
(Gen.3.20; 1

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BUSINESS AND RELIGION COMBINED

"Not slothful in business, fervent in spirit, serving the Lord." Rom. 12:11.

It is false to affirm that Christianity is a life and not a doctrine. It is equally false to say that Christianity is a doctrine and not a life. The fact is, it is both a doctrine and a life. The very purpose of the revelation of the doctrine is to lead to the kind of life the doctrine teaches.

No idler can be a high-type Christian. God intended that we should be not slothful in business, at the same time fervent in spirit, thus serving the Lord. And we can serve him best thus. Industry has more blessings than idleness. It is conducive to health, wealth, happiness, and, honestly pursued, to growth in Christian character.

I. The relation between religion and business is not one of antagonism. Men plead the pressure of business as an excuse for want of interest in spiritual things. But let us remember that in order to be a first-rate business man does not involve being a fourth or fifth-rate Christian. In order to enrich oneself in trade, it is not necessary to starve oneself at religion. Work and worship are not opposed.

II. The relation between religion and business is not one of separation. Business does not require a man, when he shuts his pewdoor on Sunday, to say good-by to his religion for another week. It is not true that Sunday is the day for religion, and the other six days are the days for business. All our days are days for religion. Religion has business with business. Business has business with religion.

III. The relation is one of combination. Not slothful in business, at the same time fervent in spirit. That religion is worthless which leaves out business. If a man will not work, neither shall he eat. If a man provide not for his own household, he is worse than an infidel, and has denied the faith. That business is wicked which leaves out religion. It will cheat, and bribe, and crush the poor. The only proper way is the combination of the two.

There are ways in which godliness helps business. "Godliness is profitable in all things." Godliness makes a man honest. Godliness makes a man industrious and earnest. Godliness makes a man prudent and thoughtful. Godliness makes a man firm and decided. A Christian must be able to say, No, and mean No, and say Yes, and mean Yes. On the other hand, business helps religion. Business is a school of knowledge. It is a school of patience. It tests, and therefore strengthens our graces. It is a school of integrity. It is a source of wealth, which may be consecrated to religion. "What God has joined let no man put asunder." These things God hath joined, work and worship, religion and business. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

SOME EVIDENCES OF SALVATION

"And hereby we know that we are of the truth, and shall assure our hearts before him." I John 3:19.

It is possible to know whether we are saved or not. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." It is very desirable to have this confidence, as well as very delightful, and there are many valuable results in our lives which will flow from possessing it. That one may know whether he is saved or not is clearly taught in the Bible. God would have us all advance far beyond the mere hope that we have a hope. Our acceptance with God does not depend upon our feelings. We may well be glad of that, for our feelings are very fluctuating things to ground our expectations of salvation upon. We ground our hope of salvation upon God's finished work and spoken word. But there are available tests, evidences of salvation, which may help us to knowledge. What are some of these spiritual evidences of salvation?

I. First, the saved man has a consciousness of belief in Jesus as the Son of God. This does not imply that he has a clearly defined grasp upon the doctrinal questions concerning Christ's nature. But it does mean that he feels the need of a divine Saviour, that he believes Christ to be God's Son and able to save unto the uttermost all that come unto God by him. It also means that the man has more than a mere intellectual assent to the fact that Jesus is God's Son. The man has a consciousness of yielding to Christ, of casting himself upon Christ as his only hope, of trusting him for salvation. The Bible says that if we believe on Christ we shall be saved. By relying upon that word we who accept of Christ may know that we are saved.

II. Secondly, the saved man has a consciousness of an affectionate choice of Christ as his personal Saviour and Lord. He submits to Christ's will, makes him the supreme object of his affections, and endeavors to do the things that will please his Lord. If we have a consciousness of a willingness to cheerfully accept and to do the will of Christ we may know that we have been brought from death unto life. The spiritually dead do not care to please God.

III. Thirdly, a readiness to confess Christ before men will characterize the true Christian. Not to confess is to deprive him of the honor due to his name and of the help to his cause each volunteer won for his army may mean.

IV. Fourthly, the saved man has a disposition to keep the commandments of Christ and to abhor sin in thought, word and deed. He yearns to do Christ's will, please him in his conduct and to be more like him in character.

V. Fifthly, the saved man will have an increasing love for Christians. Love of the brethren is one of the best evidences to ourselves and to others that we are Christ's.

VI. A forgiving spirit is another evidence.

VII. Increasing delight in the means of grace will mark a true believer.

VIII. Finally, the saved man will long for the salvation of others and labor to that end.

Test yourself. Come into the life of privilege. If you are a Christian it is your privilege to know that you are saved and rejoice in the fact and get the new zest and energy that come from the assurance of faith.

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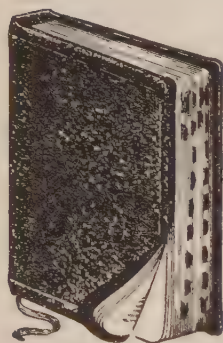


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WELL TRIED

"Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart: nevertheless thou shalt not build the house." I Kings 8:18, 19.

These words are found in Solomon's biography, but they belong to David's. The history of the time to which the king refers is found in the Second Book of Samuel. The picture is of David wrapped in deep meditation. He has recently finished a beautiful palace for himself, and the recollection of his humble birth and of the magnificence of his present abode suggests to him the idea of building a temple for Jehovah. He sends for the prophet Nathan and communicates his purpose. The prophet accepts the proposition at once.

But that night the prophet had a vision, and the Divine message was given that while God was pleased to see the purpose of his servant David to build a temple, yet because David had been a man of war he was not to build it. David was permitted to gather the materials for the work, but his son Solomon was to build the temple. Out of this incident come lessons.

I. One is that God sees and recognizes even an unaccomplished purpose. He knows what is in us both of good and evil. He knows when we plan and purpose and strive to do some service for him and fail.

A little daughter of the tenements, whose mother was done at last with the work and worry that had killed her, was left when fourteen years old with four younger ones to mother and nurse. And faithful to her trust she scrubbed and washed and cooked and mended until the slender shoulders bent and the thin face grew white, and almost before any one noticed much the little broken life lay waiting for release.

"I haven't been able to do anything," she whispered to her favorite girl friend, who lived just around the corner. "I couldn't go to school because of the work, or to Sunday School, because it took all father could spare to keep the others in clothes. When the minister came to me, he said I'd soon see Jesus; but I'm afraid I haven't done anything good, and I don't know anything to say to him." "And you needn't try to say anything," said the other, "not a single word," kissing the little pitiful face. "When you see him look at you, you just show him your hands."

The two friends, Franz Kingstein and Albrecht Durer, did not become great painters, but the name of Kingstein will be remembered as long as Durer's, through that wonderful picture, "The Folded Hands." When Kingstein saw the picture he said, "Why those are my own hands!" "Yes," said Durer, "I took them as you stood making the sad surrender of your life so bravely. And I said to myself, those hands which can never paint a picture can now most certainly make one. I have faith in those hands, my brother friend. They will go to men's hearts in the days to come."

II. The good work we purpose must sometimes be put in other hands. David's plan was a good one, but it was Solomon who was to carry it out. David did not fly into a violent passion of disappointed feeling. He accepted God's decision joyously, and set about doing the portion of the work that was permitted of him. And this should be our attitude. What can it matter who erects the upper courses of a building when the lower courses are just as necessary and just as honorable? Is God not worshipped by the edifice as a whole?

III. God rewards just the same as if accomplished when we plan and purpose and strive to do some service for him and fail. He sees the issue of every right purpose and thought. In his wisdom, he may commit the harvesting to another, but the faithful sower shall be recompensed the same as if he were permitted to gather the sheaves. The parent who does his whole

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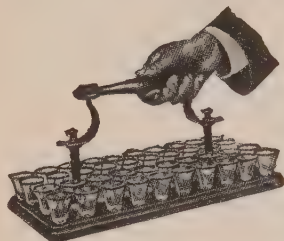
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Oct. 25—Exp.

Moses Spent Much of His Time



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duty by his children shall receive a faithful parent's blessing, even if some of his children do not turn out as he would like. The pastor who goes forth "weeping" casting in the precious seed in faith, "shall come again rejoicing," even if another enters into his labors.

A good many years ago the late Dr. Chas. S. Robinson preached a sermon in the Central Church, Boston, in the course of which he repeated the verse:

"O, how many a glorious record

Had the angels of me kept,

Had I done instead of doubted,

Had I warred instead of wept!"

He asked the congregation to repeat it after him, and added, "You may forget the sermon, but do you not forget the verse." Some years ago in reply to a private letter from a prominent Boston lawyer, in which he alluded to the verse and its help to him and to others Dr. Robinson wrote, "I remember the sermon and my little verse. It gives more joy than I can describe to know I help somebody. Sometimes I think the highest reward I shall get in heaven will be the words, not exactly 'Well done,' but 'Well tried.' But now and then some thoughtful, generous body like you comes along and says, 'Well, when you tried that time you did.' So I will try again."

THE EVIL OF A DIVIDED HEART

"Their heart is divided; now shall they be found faulty." Hosea 10:2.

Israel, as a nation, divided its allegiance between Jehovah and Baal and was given up to captivity. Men and women also suffer evil as a result of a divided heart. It brings loss of spiritual blessing and leads to results that are much to be deplored.

I. How does the having of a divided heart manifest itself?

1. In the lack of a single-hearted reliance upon Christ for salvation. There are persons who possess faith in Christ and yet they rely upon self. They try to mix grace and works. They forget that we are saved by grace alone. After we are saved we have the privilege and duty of working as much as we will, but there is but one Saviour, Christ, our Lord; and he must be trusted entirely for redemption.

2. In the lack of a single-hearted love for God and his character. God is not loved at all if he is not loved wholly. As St. Augustine has said: "How seldom is Jesus sought for Jesus!" God wants a sincere and single-hearted love from us, and there are many who profess to serve him who do not love him in this way and revere his character as they ought.

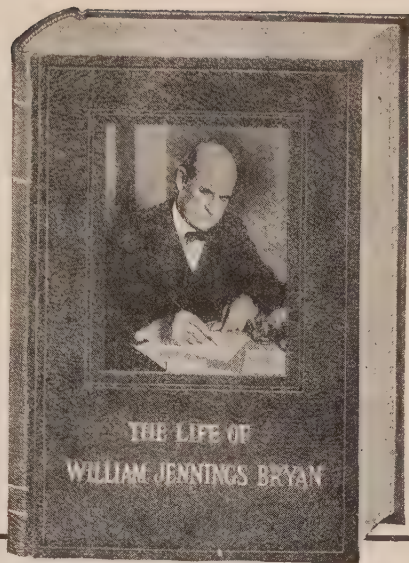
3. In the lack of a single-hearted loyalty to God and his service. "No man can serve two masters." "Ye cannot serve God and mammon."

II. How are those possessed of a divided heart regarded by God? They are "found faulty." In other words, their condition is not such as God can approve. They are faulty.

1. Because not to depend on Christ solely is a faulty thing. When he purchases redemption for us, he wants us to accept of his finished work. When he forgives us, he wants us to believe that he pardons completely. When he saves us, he saves us fully, and by his own almighty power. We cannot be otherwise than faulty in his sight if we try to take away from the completeness of his work.

2. Because not to love singly is a faulty thing. Christ is insulted when a rival is admitted. In this respect his love is like a husband's love for his wife or a wife's for her husband; it demands single-heartedness. Those whose hearts are divided, whose love is thus faulty, cannot be pleasing to Christ.

3. Because not to serve singly is a faulty thing. If a minister of Christ were to aim at something else beside his proper effort for the good of souls, whether it be



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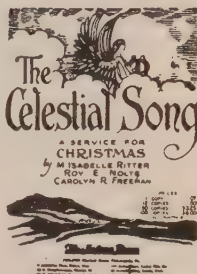
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fame, learning, philosophy, rhetoric, or personal gain, he certainly would be a very faulty servant of God. And so with any Christian who does not have a single purpose to advance the kingdom and do God's will; he is certainly manifesting a divided heart, and is found faulty. There are Christians who seem to wish to walk as near the line between right and wrong as ever they can, just so they are not clear over on the wrong side. Like some trees, they stand on the right side of the fence, but they lean a little over, and when they fall they are sure to fall the wrong way. Such Christians show a lack of devotion. They want to get to heaven, but to enjoy just as much of sin and sinful pleasure as they possibly can, consistent with safety. They want to reach out just as far and gather as many of the flowers that grow upon the edge of the dangerous precipice of sin as ever they can, just so they do not go over. They try Christ's patience and long-suffering love just as far as they dare, so he does not cast them off forever.

Let us give God our whole heart. Whole-hearted service is the way to the respect of our fellows. It is the way to personal happiness. It is the way to highest usefulness. It is the way to God's approval and his richest rewards.

PROHIBITION

Sir George Paish is in the first rank of British students of economics and finance. He naturally approaches any problem from the side of his special studies. This is how he arrives at the conclusion that Prohibition is necessary and inevitable, even for Great Britain:

"Prohibition is an economic question. There are two reasons for this. First, we must admit the working classes will command, from now on, a greater share of the world's goods than they have been getting before. Secondly, securing capital from the classes that formerly supplied capital will be exceedingly difficult because of taxes and fear of the future. Therefore, unless the working people make savings and provide capital, world business will be at a standstill. In England today they spend from £400,000,000 to £500,000,000 on drink. If half that amount were saved in England and elsewhere among the nations, the problems of the world would be solved. As an economist I consider prohibition is necessary and inevitable."

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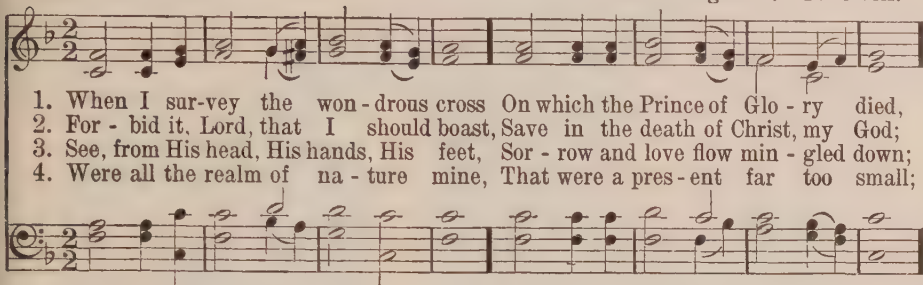
GOD THE SON—LIFE AND MINISTRY

85 When I Survey the Wondrous Cross

Isaac Watts, 1707.

(HAMBURG. L. M.)

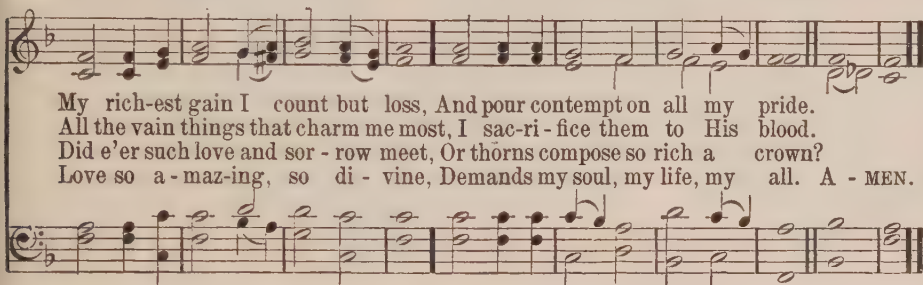
Arr. by Dr. Lowell Mason,
from Gregorian. Tone VIII.



1. When I sur-vey the won-drous cross On which the Prince of Glo-ry died,
2. For - bid it, Lord, that I should boast, Save in the death of Christ, my God;
3. See, from His head, His hands, His feet, Sor-row and love flow min-gled down;
4. Were all the realm of na-ture mine, That were a pres-ent far too small;

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My rich-est gain I count but loss, And pour contempt on all my pride.
All the vain things that charm me most, I sac-ri-fice them to His blood.
Did e'er such love and sor-row meet, Or thorns compose so rich a crown?
Love so a-maz-ing, so di-vine, Demands my soul, my life, my all. A - MEN.

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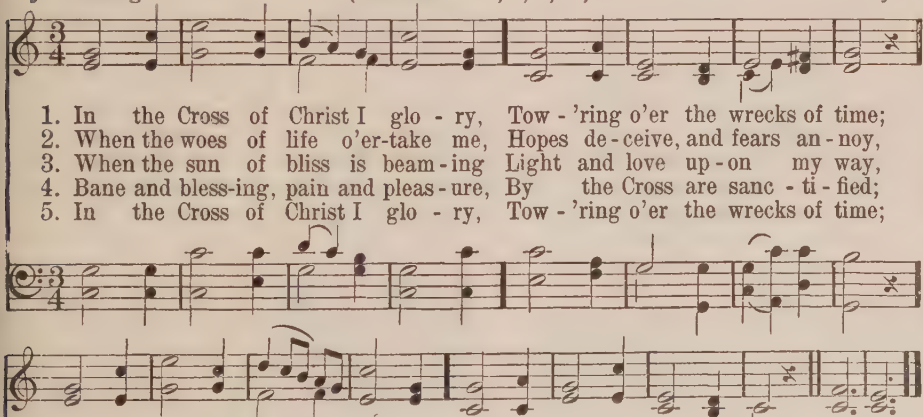
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86 In the Cross of Christ I Glory

J. Bowring.

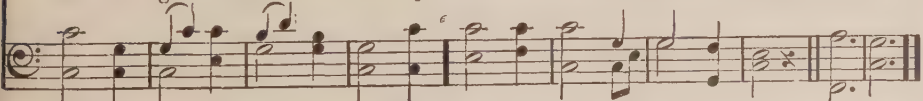
(RATHBUN. 8, 7, 8, 7.)

I. Conkey.



1. In the Cross of Christ I glo-ry, Tow-'ring o'er the wrecks of time;
2. When the woes of life o'er-take me, Hopes de-ceive, and fears an-noy,
3. When the sun of bliss is beam-ing Light and love up-on my way,
4. Bane and bless-ing, pain and pleas-ure, By the Cross are sanc-ti-fied;
5. In the Cross of Christ I glo-ry, Tow-'ring o'er the wrecks of time;

All the light of sa-cred sto-ry Gath-ers 'round its head sub-lime.
Nev-er shall the Cross for-sake me: Lo! it glows with peace and joy.
From the Cross the radianc-streaming, Adds new lus-ter to the day.
Peace is there that knows no measure, Joys that thro' all time a-bide.
All the light of sa-cred sto-ry Gath-ers 'round its head sub-lime. A - MEN.



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Religious Review of Reviews

PERSONAL

Dr. William E. Barton, Safed the Sage, has recently visited Europe. In London, he met Lord Charnwood, the British biographer of Lincoln, and had a delightful visit with him. It is reported that when Lady Charnwood entered the room his host made this generous introduction: "My dear, I present to you Dr. Barton, one of the very few men who know more than your husband about Abraham Lincoln."

—*Christian Century*.

* * *

¶ Edward Rector, a prominent lawyer of Chicago, who died recently, was called a benefactor of ambitious youth. He acted through De Pauw University, Greencastle, Ind. His first gift was \$250,000 for the construction of a woman's dormitory, now called Rector Hall. But his great achievement was a scheme of scholarships. He formed a plan by which one boy graduating from each of the ninety-two accredited high schools in Indiana and twenty-five from other high schools each year might receive free tuition in DePauw.

To carry out this plan, Mr. Rector placed more than a million dollars at the disposal of the university. The earnings from this endowment pay the way through school of those who win the scholarships. At the time of his death almost 400 youth were receiving an education at DePauw at Mr. Rector's expense.

In addition to providing for the tuition of the 400, Mr. Rector had placed a fund at the disposal of the university from which money might be loaned to Rector scholars who lacked living expenses. These loans are to be repaid after the students are graduated. —*Northwestern Christian Advocate*.

NEWS

The International Convention of the Disciples of Christ will be held at Oklahoma City, October 6-11.

* * *

Thirty-six years ago a Kansas Y. M. C. A. started a department especially for high school boys, to which the name Hi-Y came to be applied. Today there are 2,000 Hi-Y's in the United States, with more than 58,000 members, 37,000 of them enrolled in Bible study groups. —*Christian Century*.

* * *

"It is a settled doctrine of our Church," said the recent General Assembly of the Southern Presbyterian Church, "that women are excluded from licensure and ordination by the plain reading of Scripture, and therefore, cannot be admitted to our pulpits as authorized preachers of the Word and also that they are prohibited from speaking by way of exhortation or leading in prayer or discussing any question publicly in the meetings of the church or congregation as mixed assembly." —*Evangelical Messenger*.

* * *

Announcement was recently made that the United States has remitted to China the balance of the Boxer indemnity fund, amounting to \$6,137,552. The fund is to be administered by a foundation with a board of trustees consisting of nine Chinese and five Americans. The officers are: Chairman of the board of trustees, W. W. Yen; vice-chairman, Paul Monroe and Chang Po-ling; secretary, V. K. Ting; treasurers, Mr. Bennett and Y. T. Tsur. The director of the foundation is to be Fan Yuenlien. The foundation is to be known as

the China Foundation for the Promotion of Education and Culture and the purpose of the foundation is to devote the funds "to the development of scientific knowledge and to the application of such knowledge to the conditions in China through the promotion of technical training, of scientific research, experimentation, and demonstration, and training in science teaching, and the advancement of cultural enterprises of a permanent character such as libraries and the like." —*Watchman-Examiner*.

* * *

A Real Father-and-Son Program

Down on the shores of the Atlantic near Cape Cod are two Baptist churches seven miles apart. In the larger church is a pastor of mature years who is bringing things to pass. He is the happy father of a son who is a seminary student. The son is pastor of the smaller church. And the son is bringing things to pass also. They exchange pulpits once a month. Once a month they lead each other's mid-week meetings. They plan mutually for real father-and-son services. Together they choose the texts for the sermons. Then each works out and preaches his own sermon to his own people. Afterward they compare sermon notes and report results. The father with his mature judgment and ripe experience saves the son from "foolish notions." The son with his enthusiasm and fresher outlook saves his father from the dangers of mental immobility. Maturity and youth combine for a richer service than either could render alone. And it works. —*Unidentified*.

Chinese Women

Four young Chinese women have been licensed as local preachers in the Kiangsi Methodist Episcopal Annual Conference. They are the Misses Chen Pei-yin, Chang Eng-chen, Chu Shuh-chen, and Chang Mei-yin.

The criticism of our church in China has been that we are not getting the mothers of the men. "Get the mothers, the wives and daughters, and you get the strength of opposition and superstition," said one man. We are very keenly alive to the necessity of getting the women into our church in this area, and for this reason we have more women local preachers. —*Earl Hoose, M. E. Missionary, in Zion's Herald*.

GENERAL

Personally, I feel that if it were possible to develop a genuine interest in the best books and magazines which are being produced by our religious press, in every home which is nominally Christian, the whole of our American life would be profoundly changed for the better in a generation. I can not think of any one thing which would do more for the deepening and enriching of our whole national life, and what it would mean to the homes and individuals who make up our Republic is quite beyond computation. —*Lynn Harold Hough*.

English

Many years ago we read in Swinton's Fifth Reader a lesson by Edward Everett Hale, called "How to Write," which we never forgot.

We can remember no better examples of bad and good English than the two he quotes. First, a selection from Franklin Pierce's first message to Congress: "Entertaining unlimited confidence in your intelligent and patriotic devotion to the public interest, and being conscious of no motives on my part which are not



IF you or any other minister preached while clothed in overalls, no doubt you would be severely criticized. Some would say you were either a fanatic or unbalanced mentally. Your church officials would inform you that the costume was beneath the dignity of your calling and out of harmony with the sacred surroundings, besides not being conducive to spiritual worship.

You might explain that the overalls covered your body just as well and that you could not afford better clothes, but just the same you would not command the respect of the members or community, and finally you would have to make room for a man who knew the value of a well appearing minister, although it did cost a little more.

The minister who can readily comprehend the value of good pulpit clothes, well-selected church furnishings, etc., often overlooks the fact that printed matter representing the church should create the right impression. Your printed matter

represents your church—it is your salesman, and should not be shabbily dressed any more than your minister.

Pastors who think they are efficient church managers will often distribute so-called parish papers that can hardly be read, which have been produced on some duplicating machine or by a "cheap printer." They little realize that "cheap printing" and overalls in the pulpit create the same impression.

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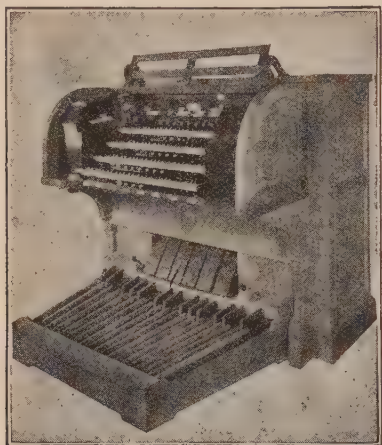
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inseparable from the honor and advancement of my country, I hope it may be my privilege to deserve and secure, not only your cordial co-operation in great public measures, but also those relations of mutual confidence and regard which it is always so desirable to cultivate between members of co-ordinate branches of the government."

He contrasts with this the speech of an unnamed friend of his on accepting a difficult post: "I do not think I am fit for this place. But my friends say that I am, and I trust them. I shall take the place, and when I am in it, I shall do as well as I can."

* * *

The modern world is passing through one of those great transitional periods which have been common in the long history of mankind. Progress has rarely been achieved by the direct and quiet method. The law of the storm appears to be the law of life. A period of brightness is followed by an oppressive atmosphere; the clouds gather, heavily charged with electricity, the spark is fired and a tempest is unchained, terrifying in its splendor. And then, once again, the sun appears, the heavens are serene and the air, cleansed by the storm, is delicious in its purity. In the political, social and religious realms this alternation of storm and calm, this method of clearing the air by means of a battle royal in the heavens, seems to be the way of God for securing the greatest benefits to the human family. Some better way might be imagined, attended with less of terror, disturbance and damage, but man being what he is, and often unwilling to be better, this way of teaching him seems to be the only successful one. *All progress has been accomplished on this principle; this is the plain teaching of history. Babylon, Egypt, Assyria, Israel, Rome, the Reformation of the sixteenth century, and the Revolution of the eighteenth; such instances as these will at once occur to the mind. The elements that create the storm are often drawn from the inhumanity and folly and ignorance of man; but the storm itself is the divine, if natural, way of clearing a murky atmosphere.—Frederic C. Spurr in The Baptist.*

* * *

The *Churchman* calls attention to one of the *Christian Century's* series of sermons by the twenty-five best American preachers, thus:

This sermon by Bishop McConnell seems to us the only one of the series worthy of special notice.

His subject is "Peter the Rock," and he insists that it was Peter as he was—the average man, the inconsistent Peter, the Peter who, "when he does not know what to say, says it"—upon whom the Church is founded.

This we have long believed, but the preacher adds a wise and helpful defense of the much-censored disciple. He "never asked Jesus a foolish question without getting a wise answer, never committed his Master to a course which did not lead to good in the end, never blundered without throwing light on the pathway which others must tread."

Bishop McConnell deals with all the important events in St. Peter's life, and reminds us that, while we smile at his missing the point in his question, "How often shall my brother sin against me and I forgive? till seven times?" seven is a far more generous allowance than we have ever given the same offender. And in condemning the cowardly betrayal in the vestibule of the palace, we should not forget that Peter "was the only one near enough to Jesus to be able to do any betraying." All the disciples had promised as confidently as he, but where were the rest of them? And though we naturally side with St. Paul in his controversy with St. Peter over preaching to the Gentiles and their observance of the Law, St. Peter took the first

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steps toward the broader conception of the Gospel, and the first steps are the hardest.

"When Peter puts his questions we look a little to one side, not in shame for Peter as much as for ourselves. We had half wished somebody would ask that question. When Peter starts on a risky course, it is the course we would have taken—if we had dared."

* * *

Prohibition is being violated by the idle rich and by professional and business men who live in an environment which isolates them from the thought that it is their duty to obey the law. It is being violated by those who were opposed to its adoption. But the message is gradually getting to them that prohibition is here to stay. The issue is whether they are going to comply with the constitution of their country.—*Roy A. Haynes.*

* * *

The Churchman clips this from the *Universalist Leader* and adds the following comments:

"It is good usage to say the Reverend John Doe, or the Reverend Mr. Doe, or even Mr. Doe, of one wants to leave off the adjective. It may be proper to say John or Doe. It is vulgar usage to say "Reverend Doe" or to address a minister as 'Reverend.'

This usage is altogether too common and seems to be growing. We trust that our people will use their influence against it."

Won't someone, perhaps our good friends of the Federal Council of Churches, please send this little style note to the daily press throughout the country, particularly in the Middle West? Their reporters and copy readers need it. But so do thousands of members of the various Churches. Clergymen are patient people. Otherwise there would long since have been an ecclesiastical crime wave, resulting from the too common greeting: "Good morning, Reverend."

To all of this *The Expositor* says, "Amen and Amen!" But, what's the use? They will do it. Even ministers themselves both speak and write the detestable phrase. We have heard and seen them do it.

* * *

Analysis Spoils Nothing

At a dinner where English artists and authors were present Keats proposed a toast to Sir Isaac Newton, which Wordsworth declined to drink on the plea that Newton had taken the poetry out of the rainbow by reducing it to prismatic colors. But Wordsworth was needlessly alarmed. The poetry has not been taken from the rainbow and never will be. You cannot spoil anything by analysis.

You cannot spoil the Bible by analyzing it. Literary critics have been showing us that many of the books of the Scriptures are composite structures, made by different brands of tradition. They say this is true of *The Pentateuch*, but they have not destroyed *The Pentateuch*. After they have completed their work Abraham and Isaac and Jacob and Moses and Joseph still walk through those pages like the sons of God. They say *The Psalter* is composite. It was once supposed that David wrote almost all the Psalms; but now it is supposed that David wrote hardly any of them. But no matter how many poetic voices are sounding in *The Psalm Book*, men still repeat: "The Lord is my shepherd, I shall not want," and when they are bowed down with remorse they still continue to say: "Create in me a clean heart, O God, and renew a right spirit within me." They say that *The Gospels* contain interpolations, alterations and additions. But after the analysis has all been done, the Man of Galilee still walks through those pages, the one matchless Figure of history, drawing all men unto him. Analysis spoils nothing.—*Charles E. Jefferson.*



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DR. HUTTON AT HOME

Before Dr. Hutton left England this summer for America, Dr. Henry A. Atkinson visited London and went to Westminster Chapel to hear Dr. Hutton. He reported his impression to his home friends thus in the *Christian Work*:

Sunday morning I attended service at Westminster Chapel and heard Dr. Hutton give a remarkable stirring and able sermon.

The text was, "He went about doing good." The sermon was wholly practical and helpful. I was impressed with the epigrammatic style of the speaker. He speaks rapidly and his thoughts seem to rush along like an express train, then he hesitates and drops out a short little phrase that sticks in the mind like a barbed arrow. For instance, in discussing the old question of whether the best people are inside or outside of the Church, he said, "For myself, I think the best people in the world are inside the Church," then as an afterthought, "it would be much better for some of these good people, however, if their goodness were more obvious." He made the point that Christ served with his lips and hands, and finally when he could no longer serve with lips or hands, he threw himself on the bosom of his Father in one last sacrifice of service. In speaking of the way Christ served, he said, "It was difficult for Christ to do any of his mighty works. But this did not deter him. He served well with his lips"— "Never spake man as this man." I have never before heard these words interpreted as meaning that Jesus had a pleasing voice. It was not, said Dr. Hutton, only the thing that Jesus said that made him unique, but the way he said it. Then he dropped another of his pointed phrases, "It is hard for me to believe in the testimony of a follower of Jesus who tells of his marvellous goodness in a high-pitched, shrieking, harsh, scolding voice." Again in speaking of Jesus serving with his hands he said, "It is a frightful tragedy that so many people think they can only serve God with their lips. A person may stammer with his lips, but his hands never stammer." One of the exhortations he drove home was, "It is dangerous to tamper with religion. Don't begin to do good unless you want to continue it." It was a great sermon by a great preacher.

URGE BETTER CHURCH MUSIC

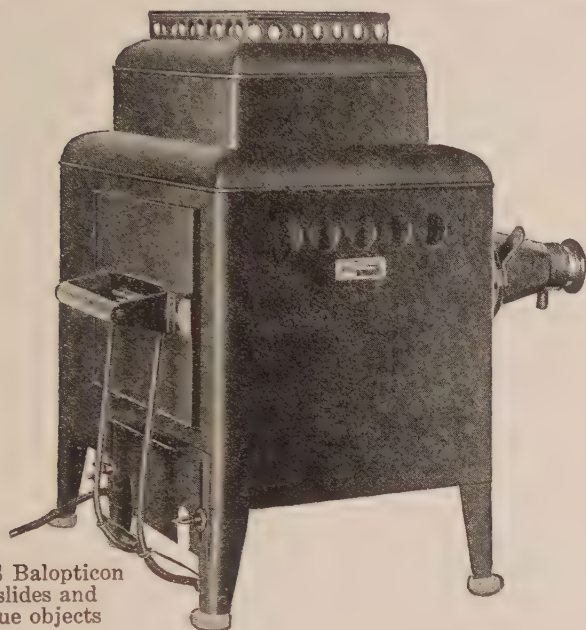
Episcopalians Would Elevate Standards
by Education of Clergy

Elevation of the standards of church music through education of clergy along musical lines is proposed by a report of the national Episcopal commission on church music, of which Dean Peter C. Lutkin, of Northwestern university, is a member.

Clergymen as a group are not particularly musical, the commission finds. Since Episcopal clergy are not especially inclined along musical lines, the commission recommends that courses in history and practice and appreciation of church music be established in all the theological seminaries.

The growing importance of music in religious services today is emphasized by the commission.

If Joshua Had Made The Sun Stand Still

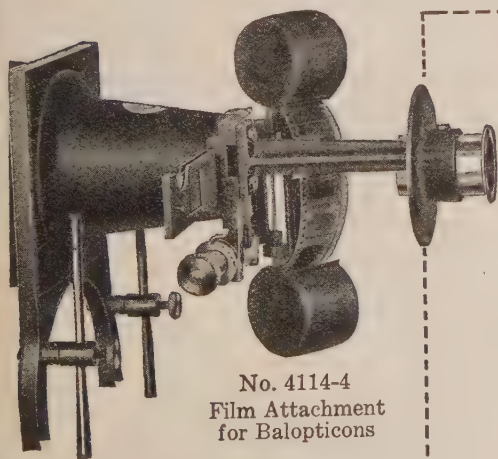


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"It is impossible to overestimate the importance of competent instruction of all candidates for holy orders," says this report, "in the principles of church music. Music occupies an important place in the services of every parish. Rightly used, it is an invaluable inspiration to worship."

The commission calls upon accomplished lay musicians of the Episcopal church to assist in raising present church music standards and in providing literature on the subject.

"Our best composers should be encouraged to realize the possibilities in the field of church music, and to add to the existing repertoire by the composition of works of highest musical quality, at the same time devotional in spirit."

Musical authorities on the commission, in addition to Dean Lutkin, include: Miles Farrow, New York; Ralph Kinder, Pennsylvania; and Wallace Goodrich, New England Conservatory of Music. Dean Lutkin is in Europe at present.—*Chicago Daily News.*

MISSION STUDY LEADER

In many denominations the mission study classes this season will be considering South America as a field. There is no better work a pastor can set for his congregation, and especially among the young people, than becoming acquainted with the mission work of the world. "The light that shineth farthest abroad shines brightest at home." For home's sake and the world's sake and for the sake of the students themselves, mission study is important.

Rev. Dr. Webster E. Browning, is author of the best of the assigned books for study. It will create interest in the study if pastors will introduce Dr. Browning to their study groups. In commending the study there will be strategy in making known the leading facts of this missionary's thrilling life and experience.

Dr. Browning is a graduate of that prolific source of ministers and missionaries, Park College. From there he went to San Francisco Theological Seminary and graduated in 1893, in the first class graduating after work had been begun in San Anselmo, to which the seminary had been transferred. He then took a year in Princeton University, receiving from there a B. A., as he had already done at Park. After spending another year in Princeton as an instructor, and a year in home mission service in the west, he went to South America in 1896 for the great work of his life. In another year he will complete thirty years of missionary and educational service in that great country.

His first work was in Santiago, Chile, where he remained for twenty years, having charge of the once prosperous Institute Ingles in that city. Dr. Francis E. Clark, president of the International Christian Endeavor Union, after a visit to Santiago during Dr. Browning's time there, said the Institute Ingles, under the inspiring leadership of Dr. Browning, was one of the best institutes in all South America. He had the confidence of the Chilean government, and on two different occa-



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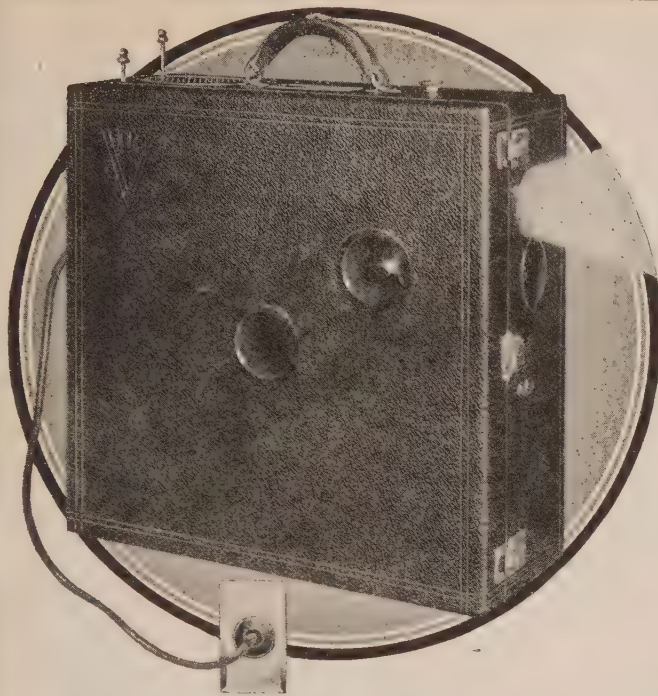
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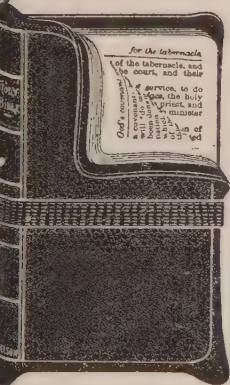
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sions was sent by them on educational errands to Europe.

When the Committee on Co-operation in Latin America was organized in 1917, Dr. Browning was called to be its Educational Secretary with headquarters in Montevideo, Uruguay. In this work he has visited repeatedly the most of the twenty Latin American republics. The only exceptions are Haiti and Santa Domingo. He has given to all evangelical forces wise counsel in educational matters, and has conducted many of the negotiations necessary to promote co-operative educational enterprises.

He has made the acquaintance and enjoys the friendship of men and women of all strata of society in the Latin American countries. Some friend has described him as a man "with an Anglo-Saxon mind and a Latin heart."

In addition to the above-mentioned work, Dr. Browning is the Executive Secretary of the Presbyterian Foreign Board for the Latin American Missions.

Among his earlier publications were "Education in Chile" and "Christian Education in South America." He has written many articles for missionary periodicals. Notable among these were two in the *Missionary Review of the World*, one in December, 1921, on "Venezuela—a Neglected Neighbor," and another in November, 1922, on "Unoccupied Field in Latin America." In 1923 he was selected by the Board of Missionary Preparation to write the book on Roman Christianity in Latin America in the series on "The Living Religions of the World."

He is also the author of the Mission Study book on Latin America, which has but recently come from press. It is entitled "New Days in Latin America." Dr. William F. Oldham, Bishop of the Methodist Church in South America, says of this latest volume, "In small compass it holds more valuable and reliable information on the subject it treats than I have ever found in any volume of its size."

In 1919 he was the Lecturer on Missions in Princeton Theological Seminary, the subject of the course being "The Call of Latin America." Space forbids further reference to his service to the church at home during his furlough periods.

PRAYER

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God himself sees and answers, and his answers I never venture to criticize. It is only my part to ask. It is entirely his to give or withhold, as he knows is best. If it were otherwise, I should not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give, that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in conversation with him.—*Dr. W. T. Grenfell.*



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HOLY HYMNS OF A HOLY FAITH

Rev. Dr. Stuart Holden, in a recent address at the Moody Bible Institute, Chicago, said: "If we have come to Christ at all we have come into a wide fellowship, the fellowship of all who love our Lord Jesus Christ. The world may speak scathing words about divisions in the Christian Church, but you and I know that the real Church, the living Church of Christ, has never been divided."

"I do love, among many things that I love, John Wesley for the succinct creed of his: 'I must have a whole Christ for my salvation. I must have a whole Bible for my staff. I must have a whole church for my fellowship. I must have a whole world for my parish.'"

"I was thinking the other day of how impossible it is to live in the Christian Church at all without recognizing our indebtedness to those of every section of the outward church. I took a piece of paper and put down some of the hymns which we sing to express our worship and praise. I thought if I were to compile a hymn-book, could I compile one of any one denomination? Of course I could not. I must have in my hymn-book:

'Jesus, the very thought of Thee
With sweetness fills my breast,'

"I must have:

'Jesus, Lover of my soul,
Let me to Thy bosom fly,'

and I go to Charles Wesley of the Methodist Church for that. And I must have:

'Eternal Light, eternal Life,'

and I go to the Congregational Church for that. I must have

'Dear Lord and Father of mankind,'

And the book would not be complete if I did not have:

'The Son of God goes forth to war,'

and

'There is a green hill far away,
Without a city wall,'

and so I go to the Episcopal Church for those. And I must have:

'I hear the words of love,
I gaze upon the Blood,'

and I must have

'Oh, love that will not let me go.'

And I get those from the Presbyterian Church, from Dr. Matheson and Horatius Bonar. I must have:

'Oh, the bitter pain and sorrow,'

and I go to the Baptists for that.

"Those are a few of the hymns I put down as being expressive of Christian devotion. It serves as an illustration of the thing that a writer to the Hebrews is thinking of here. If you have come to Jesus you have come to the Church of the first born."

The grand difficulty is to feel the reality of both worlds, so as to give each its due place in our thoughts and feelings, to keep our mind's eye and our heart's eye ever fixed on the land of promise, without looking away from the road we are to travel toward it.—*Augustus Hare.*

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I Was a Wage Earner

A short time ago I worked in a factory. I was not the owner, not the superintendent, not the boss. I was a wage-earner. I made as much as the average man and no more. I was a slave to my job—no real money, no real future. I couldn't have raised \$100 in cash if my life had depended on it.

Today, I am a successful business man with a large income, money, investments. I have hundreds of friends. I get a lot of pleasure out of life. I have no boss. I work just four hours a day and only five days a week.

The Curse of a Small Income

Please remember that only a short time ago I was practically broke—trying to make a meagre salary meet the constantly increasing expenses of life. It couldn't be done. We wanted to live like other people. We wanted some of the luxuries of life. We wanted to buy our own home. But there simply wasn't enough money. We were living from hand to mouth. It made me almost desperate to think of what would happen if I became sick or lost my job.

And yet, today, I am a big success. Money no longer worries me. I buy what I want and pay cash for it. I travel where I please. I give my family the luxuries that every family is entitled to expect from the head of the family. I hesitate to say it, for it sounds foolish, but just the other day I paid \$900 for a diamond ring that I had wanted for a long time.

Here's how the change came about: One day I heard that a man could make from \$100 to \$300 a month in his spare time in a certain kind of work.

I didn't believe it. I couldn't believe that a man could make as much in an hour or so as I was making by eight hours' hard work.

Just to satisfy my curiosity, however, I investigated. I still thought it couldn't be true, and yet, it might be, and it certainly was worth finding out.

I Find Myself

I found a wonderful thing. I discovered that instead of making only from \$100 to \$300 a

month, men who were doing this work were making as high as \$1,200 a month—men like myself were easily cleaning up from \$100 to \$150 a week.

When I look back to that day and realize how close I came to passing up my opportunity, it sends cold chills down my spine. My entire success is due to the proposition that I learned about that day.

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The Art of the Pastoral Call

REV. BERNARD C. CLAUSEN, D.D.

Every year I invite as my guests for a day in the heart of our church the members of the senior class in our nearby seminary. Within a few months these young men will be graduating out into a world of cruel experience. I remember how I felt when I was as near to my ministerial fate as they are, and I invite them for a day of frank questions and answers. They come in the morning, they stay all day, and usually time their visit so that they can remain for our mid-week prayer meeting, visiting our board sessions, etc.

It does not take long to start the flow of questions. And they always follow approximately the same direction. What these young men want to know first and foremost is how to perform those ritual ceremonies in the church which they must soon assume. How do you administer baptism? How do you preside at the communion service? These practical, prosaic considerations seem to bulk large in their eager minds.

But first in order of poignancy is a question which is surprising in its regularity of appearance. How do you make a pastoral call? Evidently this feature of a pastor's duties has assumed the proportions of a bug-bear to prospective ministers. They need not be abashed. Older men than they have fought through the years without reaching a satisfying conclusion as to the need and method of parish visitation. And I am not surprised any more when out of the early portion of this pilgrimage of queries there arises the stock question, "How do you make your pastoral calls?"

My answer can be quite frank. I do not make them. If I tried to, I should die under the intolerable weight. We have 2600 members, in a thousand different city homes. An annual or even bi-annual visit to every household would be a gruelling, killing task, with ninety per cent of it evaporating, devoid of result. If it cannot be done completely, and it cannot, then it must not be done at all. For selected lists of pastoral favorites is fatal to the spirit of the church, on whatever fine motive the listing is based. So I make it my set and announced rule that I call on no well people. Only the monster of custom sends ministers out on the indefensible business of ringing doorbells and palavering with surprised and embarrassed housewives.

How then do people who really need me find access to me? It is for this that Thursday exists on the calendar of my week. We make it generally known that I am always in my office all day Thursday for conferences, and that appointments can be made by telephone to prevent delay if that is desirable.

When a caller comes who is not expected, or for whom no appointment is listed, he is shown my appointment list, drawn up in ten-minute intervals throughout the day, and he is asked to choose from whatever free time remains at his discretion. All the ambulatory cases, the office calls of my

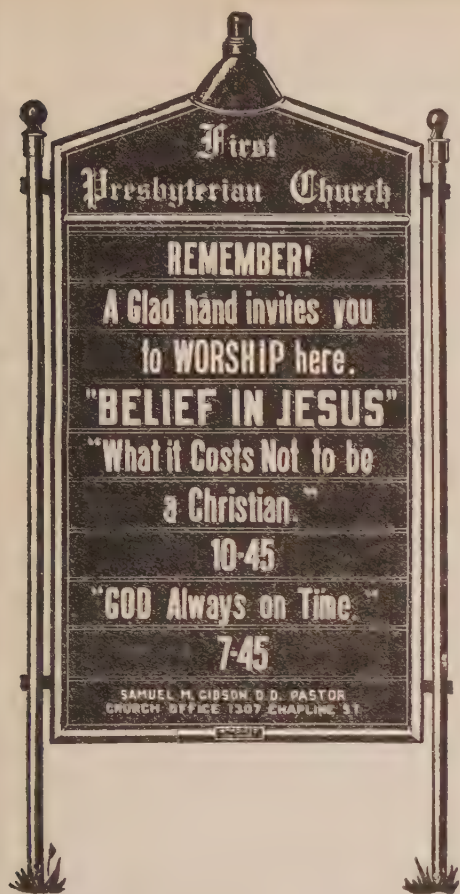
busy practice are dealt with on Thursdays. And the day often provides wonderful tonic for my dragging soul, as it bears to me the mingled romance of tragedy and rich comedy. Even automobile salesmen and insurance men are assigned to the vacancies in Thursday's schedule, and they sometimes tell me that I come down to my office on those days equipped with a liberal supply of "No."

For the people who cannot come to me, Monday is kept sacred. We learn their names in a score of obvious indirect ways, with most of such information coming in through the congregation on Sunday. But in addition to the ordinary channels of news we have our Centurion organization, with one of its great purposes the forwarding of such items as these. To this device we add the sick list bulletin. Listed on prominent boards throughout the church lobbies are copies of the names which we have on our sick files on Saturday night. Underneath these names there is always left space for additions. New names are pencilled in every Sunday, and on Monday these boards are denuded and the results are tabulated for our calling list.

Promptly after lunch the church missionary and I sally forth in our Ford coupe, intent on covering with a call every person whose name appears on the sick list. The habit has become ingrained in their expectations, and we find them anticipating us, week after week. Monday is a good day because it is so close to the day when we gather fresh news; because it gives us a chance to carry bouquets of flowers, still gay, which were used as church decorations the Sunday just before; and because it affords me a peculiar, indirect recreation. The tension is beautifully released on the strings left taut from Sundays, and I find I need what Monday does for me.

We always find all our people in. They are too sick to get out. So the sense of lost motion in vain doorbell ringing is eliminated. And the worse the day, the more they need our coming, and the more fervently they appreciate it. The church missionary has been responsible for arranging the itinerary, and we go to every place together. So we spin around the circle, taking care never to stay too long.

We observe certain set rules. I always leave a little Scripture card as a memento of our visit, and always insist that the golden text be memorized before I come again. The card stands against a medicine glass or is tucked away beneath the cover of a loved Bible. Whenever the patient sees it through the ensuing weeks something of the happy comradeship of our visit is made real again. And often, in cases of long sieges of sickness, great collections of these little cards are assembled. One old lady upon whom I called every week for over a year, pasted her little cards upon a back ground, and had them framed, arranged in a lovely decorative design.



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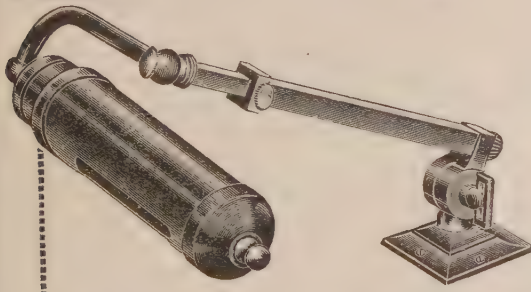
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We always leave some piece of more pretentious church literature. The bulletin of yesterday is delivered, if no else has brought one to date. A pamphlet sermon, or a copy of our monthly Chronicle, may be left to while away the time. It is almost unbelievable how invalids will cherish such simple symbols of our Christian fellowship. Often we sing a quiet hymn together, and we discover that the memory of such a moment is cherished long. And always we have prayer together. I kneel at the bedside, in home or hospital ward, and lead in prayer, finally joining all our voices in the Lord's Prayer.

From place to place we go, with our flowers and our Scripture cards and our church literature. Always we try to carry things off with a high hand. The light touches of sincere wit, the hearty laugh, the confident praying—these are the tonic which sick souls need.

It was hard to keep to our plan at first. People still felt that they deserved a pastoral call. But we blithely insisted that it could not be done, and if it could not be done, we would not try it. And now the point is completely yielded. People do not expect us when they are well. They know where I may be found on Thursdays, and thither they come, a constant stream of need and strength. And sooner or later someone falls ill in their home. The news finds its way to us via centurion or sick list. The next Monday we are there, helping as best we can, and pausing to do a real bit of ministry for them. Then everyone rejoices that our weeks are not burdened with the futile task of hurrying through a thousand calls in a year. We have time for our sick. And they, God knows, have time and inclination for us.

Importance of Persuasive Evangelism

Station "WPM" Broadcasting from Every Church and Chapel

REV. MARSHALL HARRINGTON, D.D.

This is station "W P M." The identical message is broadcasted from every church having a persuasive, evangelistic appeal. W P M" means "We Persuade Men." "Knowing the fear of the Lord we persuade men." (2 Cor. 5:11.) This is the message of the pulpit and the service of every one who knows the saving power of the Master.

The work of the minister centers in his ability to change mere listeners into persuasive witnesses. Anybody can listen, there are millions of listeners. If all the listeners could be changed into persuaders, what a new world there would be! W P M broadcasting. Now, listen in!

Pastors are getting the attention of their own people to the importance of persuasive evangelism. Here are four ways of developing the persuasive abilities of laymen. All of them have been used and blessed with spiritual successes.

1. Mid-week service. The thought of it gives some pastors heart failure. Same crowd. Consecrated, earnest and prosaic, listening saints! Set aside five weeks for training listeners to be persuading witnesses. A handbook of personal evangelism may be used or the pastor can develop his own course. Then enroll as many as possible. Have a simple enrolment card which is a promise to attend these five mid-week services. Do not frighten the timid and indifferent by asking them to do that objectionable thing called "personal work." Be confident and affirmative, assuring the recruits of success.

Have a "Name Committee" who will become familiar with the names of prospective members and make a careful and accurate list. An informal conference at the close of the service will be used for the assignment of interviews.

To whom are interviews assigned? Yes, we are coming to that. Find them in the mid-week meeting. After the importance of the personal ministry has been impressed upon all, there will

be an opportunity to interest a select group in the Fellowship of Persuasion by this agreement:

"In loving loyalty to my Lord and Saviour, in the power of His blood, I will open the way, I will accept assignments to speak to others about Jesus Christ and set apart time for the 'Ministry of Persuasion'."

One pastor said that he did not ask people to do this, he *drafted* them. It is important to get them like Paul got Timothy. Remember what he wrote: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.)

2. Some pastors have obtained results in confessions of faith by meeting a small group who have already caught the ideal of W P M. They are willing to pray, to study, and to work. Meeting in a small room or around a table in the manse they will pray and ask God to lead them in this persuasive ministry. "Again, I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven." (Matt. 18:19.) This is being done, and it works. Two or three, in a large field, a dozen or more in the prayer circle.

3. It is only a step to a "School of Evangelism." Yes, such schools are coming. Why not? Schools of Missions, Schools of Stewardship, Schools of Evangelism. One of the larger denominations printed 25,000 copies of a helpful pamphlet called "A School of Evangelism." Here are some facts about a School of Evangelism: 134 were enrolled in six age-group classes; average attendance, 82; 41 pledged themselves to accept assignments. Most of them faithfully saw every person on his or her list. More than fifty per cent of those uniting with the church last year were direct

(Continued on page 108)

A Few Leftovers from Our Shelf-worn Sale

Books for the Minister's Study

CYCLOPEDIA OF COMMENCEMENT SERMONS, <i>G. B. F. Hallock, D.D.</i>	\$3.00	\$1.50
FUNERAL SERMONS AND OUTLINE ADDRESSES, <i>Ketcham & Conwell</i>	1.50	1.00
CHRISTIAN AND HIS MONEY PROBLEMS, <i>Bert Wilson</i>	1.50	1.00
THE WAY TO THE BEST, <i>Miles H. Krumbine</i> ..	1.50	1.25
THE CHALLENGE OF LIFE, <i>Hibbert Lectures</i> , <i>L. P. Jacks, D.D.</i>	1.25	1.00
LIFE IN THE HEIGHTS, <i>J. H. Jowett, D.D.</i>	1.50	1.00
WITH MERCY AND WITH JUDGMENT, <i>Alexander Whyte, D.D.</i>	2.00	1.50
THAT GOD'S HOUSE MAY BE FILLED, <i>Wm. L. Stidger, D.D.</i>	1.50	1.00
A QUEST FOR SOULS, <i>George W. Truett, D.D.</i> ...	1.50	1.00
CYCLOPEDIA OF PASTORAL METHODS, <i>G. B. F. Hallock, D.D.</i>	2.50	1.75
SYMPHONIC SERMONS, <i>Wm. L. Stidger, D.D.</i> ...	2.50	1.75
WEDDING MANUAL, Leatherette Binding, Pocket Size, <i>G. B. F. Hallock, D.D.</i>		1.00

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710 Caxton Building

Cleveland, Ohio

MULTIGRAPH CUTS

Write for a circular giving the numbers and names of Church Advertising Cuts carried in stock for the Multigraph. Address, *The Expositor*, 710 Caxton Building, Cleveland, Ohio.

Putting Men and Minutes to Work

REV. ROY L. SMITH, D.D.

The greatest sin of the average minister is not laziness but overwork. He undertakes to do too many things his people should do. When he moves from a community he takes all the church machinery with him. The efficient minister will assign every task possible to his people and train them to become efficient helpers.

Simpson Methodist Church, Minneapolis, has a useful organization known as "The Telephone Brigade." A "Leader" is the director with five "colonels" under her, each one of whom has five "captains" under her. The captains are over five "lieutenants" and these have five groups under them. When important messages are to be sent out to the membership the leader is given the information. She sends it to the colonels. They relay it to the captains and so on until the last member in the church has been notified. No one has to put through more than five calls. The advertising and organization value is very high.

One pastor makes it a rule to have each committee select a secretary. It becomes the business of this secretary to call all meetings, notify all parties, etc. By delegating this responsibility the pastor has saved himself many hours.

Mr. A—— finds it necessary to hold many conferences with department heads and workers. Important items are frequently overlooked until after the conference is broken up. Now he has an "Interview Card" upon which he lists all items to be discussed. This card is held on his desk for several days preceding the interview and items noted thereon as they occur to him. When the interview breaks up he knows that nothing has been overlooked.

A class of Sunday School boys were organized as a messenger service with one serving as captain. The captain sees to it that one boy reports to the church office each afternoon for the errands that have accumulated during the day. Two boys are assigned to the work for Saturday. It is surprising the number of things these boys are able to do. The advantage lies in their regularity and dependability.

The pastor of a rapidly growing church which could not afford a church visitor organized a group of "Volunteer Visitors." Twenty-four women were asked to give one afternoon per week to visiting. Six were assigned to each week of the month so that they might plan their work in advance. They call upon those people whose names are furnished by the pastor. He sends them to sick folks, strangers, new members, stragglers, etc. Their assignments are made on 3x5 filing cards. They report the result of their visit on the back of the card and mail it to the church on their road home from calling. At the end of the week all visitors who have not reported are called over the phone and asked for their report.

Some denominations require that their membership records shall be kept by laymen. Any pastor will find it a great convenience to train some lay-

men to do this work. His records can be audited once per year by the regular auditing committee of the church.

Every pastor gets a great deal of mail matter that should go into the hands of various officials. To hunt these people up is no small time-consuming. A series of mail boxes at the rear of the church or in the church office will save much time if the people interested are trained to come to these boxes each Sunday morning for their material.

The secretary of one official board discovered that his pastor was apt to appoint a committee and never call for a report. He decided it was due to forgetfulness. Now he notifies each committee a few days in advance of the meeting that they will be expected to report and furnishes the pastor a list of all committees so notified.

Waiting on those with whom he has appointments is a great strain on the patience of the average man and the loss of time, if he is a punctual man, is appalling. If there was only some way to put those lost minutes to work it would be a blessing indeed. A few men have found some ways and here they are.

When periodicals come to the desk of one man they are scanned through for articles that look particularly interesting. These are cut out of the magazine and slipped into a large envelope kept for that purpose. When he leaves his study for an afternoon two or three articles are slipped into his pocket to be read while waiting. These are read in some outer office as he waits, on the street car, or wherever minutes threaten to go to waste.

A second minister, hearing of this plan, adapted it to the reading of pamphlets and booklets, many of which come in the mail every week. Much valuable information is thus gained which might otherwise be lost for most men consign such material to the waste basket, being unwilling to take time from their desks to do this reading.

A third minister spends this spare time in writing his advertising. A pad of paper accompanies him everywhere he goes. He has found that an advertisement, pastoral letter, or other printed matter is best prepared by frequent re-writing. These occasional moments of waiting are just about long enough to give time for the scanning that advertising material needs.

Still another uses this time to work on his "planning book." This is a small loose-leaf notebook filled with sheets for every day in the month and a few blanks for notations of a general sort. The date and day of the week is written at the top of the page. All regular meetings and special events are written in each Saturday afternoon for the next week. If this man has a few minutes to wait you will see him take out his "planning book," scan it carefully and make notes here and there. He is writing down prayer meeting topics, sermon suggestions, assigning special duties. By having the full month's calendar before him he is able to equalize his load very comfortably.

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for..... year for which I enclose \$.....

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A certain busy man has made it a habit to memorize one stanza of poetry every day. He carries a small loose leaf scrapbook in his pocket at all times into which are pasted the poems and stanzas he wishes to commit to memory. The waiting spells are used thus to excellent advantage and his every public appearance bears evidence of the value of this profitable habit.

A pastor who is noted for his striking phrases and epigrams carries a note book in his pocket at all times in which he writes his observations on the life he finds in the street about him. When a friend was permitted to glimpse through the pages of this little book he discovered that many of the wittiest and wisest things this brilliant man was saying were not the spontaneous utterances of the moment but the result of many erasures and frequent changes. This careful study of words which is made possible by the economical use of time-

fragments has greatly enriched his whole pulpit address.

Dr. R— is famous for his memory of names. He says that he carries a bundle of cards in his pocket at all times. On these cards appear the names of those of his people whom he is unable to identify easily. During moments of waiting he runs through these cards. Those whose faces he cannot easily recall are put into a separate bundle and they are called upon at the first opportunity. This same pastor uses his spare time in studying the class books of his Sunday School, noting the absences of pupils, work done by teachers, etc. His information concerning his school is a source of constant wonderment to his people and the use of spare moments is the explanation.

Every minister is interested in scanning the bulletins issued by other churches. He gathers a great deal of information, discovers new plans and keeps his own work livened up with many new ideas. There is a good deal of hesitancy about taking study hours to do this work, but the waiting moments can be used to considerable advantage if one has a few bulletins stuck into a pocket or brief case.

It might be a wise plan to include a few small books in the book budget each year, these to be read during the waiting periods. A young preacher recently stated that he had read an entire set of Shakespeare during one winter by utilizing the time spent on street cars. Wherever you find this young man you will discover a small book in his pocket. Of course one cannot study those books that require concentrated thinking at such times, but the lighter and more disconnected material serves the purpose well.

BASIC NEEDS OF EVERY LIFE

I give a list of ten good things which I think are basic needs of every normal human being. They are:

1. The physical necessities—food, clothing, shelter, health protection, etc.
2. An orderly social environment in which to live.
3. A work that satisfies one's constructive impulses and that draws social appreciation.
4. Permanent love and a wholesome family life.
5. Contact with nature.
6. Sincere, unaffected friendships and neighborly contacts.
7. A clear conscience; that is, awareness that one has the approval of his group.
8. Participation in the intellectual and artistic interests of the race.
9. Altruistic devotion to some great and worthy cause.
10. A satisfying religious faith.

Ross L. Finney, Prof. in Minnesota Univ.

He that would govern others must first be lord of himself, and he only is lord of himself who is consciously and habitually the servant of God.—Alexander Maclaren.

The sermon that leaves its hearer to say to himself, "Thou art the man," is better than seven daring denunciations from the pulpit.

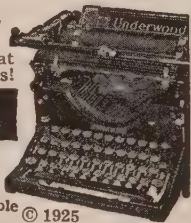
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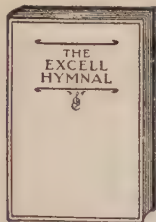
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You can't tune in on JOY through the static of a bad temper.

(Continued from page 102)

results of the personal work of the members of the "School of Evangelism."

4. "A Week of Persuasion" is the condensed program. One community has called it "Kingdom Enlistment Week" and has recorded phenomenal accessions to the churches. "A Tale of Five Cities" records the co-operative work of the Young Men's Christian Association and the churches. There are five supper conferences attended by ten or twenty men from each church. They accept assignments and go from the supper table to make their calls. The next evening they come with hearts glowing with a new-found joy of speaking for the Lord Jesus Christ. One after another of these men would stand up and describe his conversation with the man on whom he had called. Some of the visitors got no farther than inviting to church or joining the Bible Class but others got down deeper and spoke with men about their personal relation to Christ. They confessed their own weakness and humbly likened themselves to a rugged old apostle who spoke "in weakness and in fear and in much trembling."

Here are experiences from real life: "Do you know," said a sporting goods dealer, one evening, when reports were asked for, "we're too much afraid of this thing. I agreed to see a man I meet almost every day in a business way, and I didn't relish the job. I didn't know how he'd take it. But this morning I met him on the street. We stopped and spoke about the weather and what-not, and then I said, 'Look here: you and I talk a lot about this and that, but now I want to speak with you about something worth while.' 'What's that?' he asked. 'The Christian Life,' I said. And then for fifteen minutes we stood there on the street and talked. When we separated he thanked me for what I had said and promised to think over the matter of joining the church."

"Last night," said a house painter, rising to his feet, "I went to see a man who name is on our church roll, but I don't believe he's been to church in years. I found he's been working at a job where it's hard to get off on a Sunday, and he's got out of the habit. He's changed his job now, and he says he means to come back."

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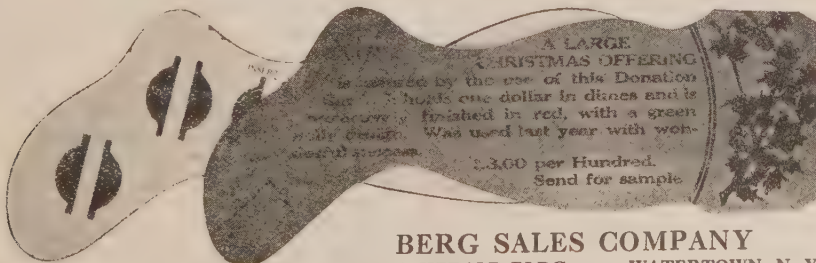
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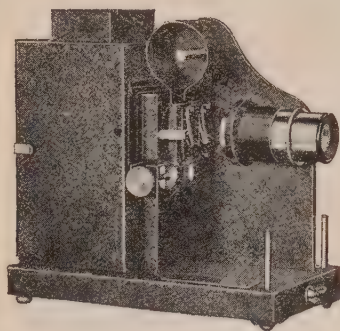
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Name

"We Persuade Men" is from a glorious chapter in Corinthians, (2 Cor. 5), the reading of which will prevent the "W P M's" being put in the go-getter class, putting on a member-getting campaign. No man can persuade another to accept Jesus Christ and lead a Christ-like life unless he has had the same experience. Let each one who listens in hear the call letters, W P M, "We Persuade Men," and then decide to have a part in the "Ministry of Persuasion." It is the old, old message, evangelical, evangelistic, appealing: "We are ambassadors, therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." (2 Cor. 5:20.)

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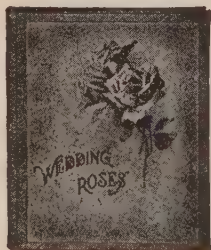
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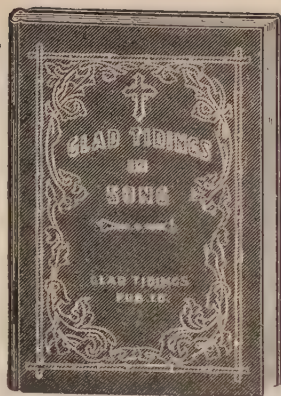
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and music of the evening, and some brief descriptive information regarding the hymns used was given by the pastor.

Choruses recruited from the congregation might help a church choir, but the whole audience, of course, taking part in the singing of the hymns. In small communities several churches combine, each one entertaining the others for one Sunday evening while the series would be given in the history of church music.

TUNING A SUNDAY SCHOOL PIANO

Care should be taken in the tuning of a Sunday School piano to see that the pitch is not too high. If Sunday School pianists as a class were able to transpose the hymns and songs according to local requirements, the pitch of the instrument would not be such an important feature, but as this is not the case, the piano should be tuned to a low, rather than a high pitch. A good standard is a shade below international pitch.

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Rev. Albert E. Kelly, pastor of The Community Church at San Francisco, California, recently conducted a service which he named "Memory Night." Memory songs were sung in three different groups and the program throughout featured the things of memory. The songs in group No. 1 consisted of such well loved hymns as "We're Marching to Zion," "Blessed Assurance,"

and others. A verse each from some half dozen of these songs was sung. Following the singing of this group of songs the congregation repeated the Twenty-third Psalm from memory. Then followed another group of Memory Songs, such as "I Love to Tell the Story," "Shall We Gather at the River," etc. Following this group of six songs "memory prayers" were read by members of the congregation. These prayers had been copied from some of the famous prayers of great leaders of the church. They had been type-written on slips of paper and passed out to the people as they came into the church. Then followed a third group of "Memory Songs" which included "Beulah Land," "I Need Thee Every Hour," and others. Just before the pastor's message, which was on "The Ministry of Memory," a tableau of a home scene, with parents and children and the big family Bible, was presented, the pianist playing softly "Home, Sweet Home." The service closed with the audience singing softly from memory one verse of "God Be With You Till We Meet Again."—Mrs. Minnie C. Gordon.

Whoso loves a child loves not himself but God; whoso delights a child labors with God in His workshop of the world of hearts; whoso helps a child brings the Kingdom of God; whoso saves a child from the fingers of evil sits in the seat with the builders of cities and the procurers of peace.—Norman Duncan.

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Roy A. Haynes, National Director of Prohibition, tells what has been accomplished by prohibition thus:

It is true that in New York and elsewhere there are hotels, cafes, clubs where liquor was served. But in those same places there are violations of the moral and legal laws that have existed 10,000 years.

There never was a law written that has not had its violators. That's why we have courts and jails.

The country is steadily becoming drier because of two reasons. First, the sources of liquor are being plugged up; secondly, the moral and economic benefits of sobriety are impressing themselves upon the people.

Prohibition was a pioneer four years ago. It came as a brand new change, affecting a country enormous in size and population.

And what has come about in a very short time?

Before prohibition there were 177,000 saloons selling as much liquor in a day as bootleggers could in a week. Their places are now occupied by legitimate business.

There were 500 distilleries, producing 268,000,000 gallons of distilled spirits annually. There were 1,300 breweries, producing 2,000,000,000 gallons of heavy-alcoholic beer every year. Today there are only 485 dealcoholizing plants, and they are producing cereal beverages, containing less than one-half of 1 per cent alcohol.

In 1919, more than 62,000,000 gallons of whiskey were withdrawn for use in public consumption. In 1920 the first year of prohibition, 5,484,000 gallons were withdrawn. In 1922, the withdrawals were reduced to 2,654,000 gallons and this year, as last, the withdrawals will be less than 2,000,000 gallons. What men reading those figures can say that prohibition has not reduced the beverage use of alcoholic liquors?

The second source of supply is rum-running through the sea coast. But any man who says it is enough to keep the country wet is neither honest or intelligent. The risk is too great. We seized \$10,800,000 worth of property last year, including 5,214 autos and 236 boats and launches.

We'll soon make it so risky and dangerous for them that bootlegging on the sea will be as rare as a Stradavarius.

The greatest remaining problem is the third source of supply—industrial alcohol.

This is diverted to beverage use by extracting from it alloy and two other poisons, any one of them sufficient to cause death.

It is a delicate undertaking, always dangerous except when completed by an expert chemist. The bootlegger and the hoochmaker have neither the training nor the utensils which would enable them to do it. The stuff they divert and sell makes up 90 per cent of all the liquor drunk illegally in this country today. It is the so-called synthetic gin. Death lurks in it. It is poisonous to the heart, stomach and kidneys.

Anyone who takes it often will go to his grave in a box or pay the penalty in blindness or diseases of the vital organs of the body. Who wants to take the chance?

The fourth source is the moonshiner. Moonshining existed before prohibition and exists today. But remember that we are a country of 110,000,000 people, and the quantity that could come from moonshining would hardly go far.

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* * *

Norman M. Parrott, secretary Advertising Club of Baltimore, Md., holds that much church advertising does not take full advantage of the impressiveness of its opportunities.

"The average church advertisement gives the name of the church, its location, the name of the pastor, the hours of service, and occasionally you see the subject announced," he pointed out. "It would seem to me far better if in connection with such announcements they would give Scriptural text and where found and some synopsis, in a few words, at least on what the sermon is going to be about.

"I would suggest that a church analyze its conditions, take stock of what they have to offer and how it is being offered, as to whether the members are kept acquainted with all of the activities of the church, because it is far better and perhaps easier to get regular attendance from members than from non-members and you cannot hope to attract strangers, unless you have a sensational preacher, if your own members do not attend. There would be a committee to handle this situation—a committee to supervise reports from all departments of the church's activities, as to their work and attendance. This is a very radical suggestion, yet it would seem to me to be thoroughly practical."—*Christian Advocate.*

* * *

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So it is down through the ages; the Church begins in the family, in the home. St. Paul, writing in the Ephesians, seeks a metaphor in which to picture the Church of the Living God. He might have found it in the great Empire of Rome, of which he was proud to be a citizen. The unification of the countries of Europe, of the coasts of Africa, and of Asia Minor under one government, the Greek language giving a medium of intercommunication to divers peoples, the wonderful system of jurisprudence, the roads penetrating the civilized world, would symbolize the universality of the Gospel and its adaptation to all sorts and conditions of men. But he seeks something more intimate, something that brings out the value in the sight of God of the individual: "Ye are of the Household of God," he says; "you belong to God's family."—*Bishop Tucker in The Churchman.*

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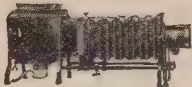
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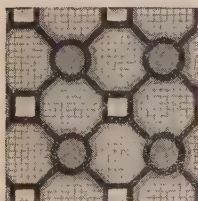
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Howard S. Williams and his party gave this community a wonderful demonstration of what true straightforward preaching of the principles of the Gospel will do. Not a man, woman or child, Gentile, Catholic or Jew, has ever been so intimately that a great good has not been done here and the moral force has been felt throughout the entire coal belt.

The demonstration of what the Gospel will do has been admitted by the worst pessimists in the community. There was no encouragement given Mr. Williams on his coming to Herrin outside of one minister and a few business men, including the two newspaper editors, but the whole community was lined up and entirely "sold" when the meeting closed.

It takes a big man to admit wrong; most of ours were converted and are carrying on the good work.

The Flying Squadron which Williams left behind is made up of the right stuff and they are doing with Example, Patience, Tolerance, and Love, the things which failed under the opposite qualities.

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The meeting here was what I would call a "Poor People's Meeting." Williams had no guarantee. He lost his tent because of a wind storm before the meeting started. Working under the most adverse circumstances he had faith, never looked back, never rehearsed old topics, preached the Ten Commandments and dealt entirely with principles of right living, expounding the theory that Love will restore that which Hate has destroyed.

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"Moonshining" as an illicit trade was struck some harsh blows during the last year. Federal agents captured about 160,000 stills and parts of stills, and over 15,000,000 gallons of distilled spirits, malt liquors, wine cider, etc. In 1923 fiscal year 158,132 stills and parts of stills and 14,346,649 gallons of distilled spirits, malt liquors, wine, cider, etc., were seized. In 1924 over 5,000 automobiles and more than 230 boats illegally transporting liquor were seized. In 1923, there were 3,977 automobiles and 134 boats seized. These figures do not, of course, include seizures by State and other local officials.

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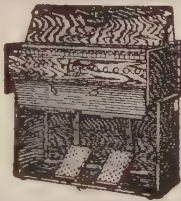
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In the complex relationships and activities of the modern social organism, the word or deed of the individual affects ten thousand others than himself. The worker in the shop, the newsgatherer, the telegraph operator, the coal miner, the business executive, the teacher, can not engage in the daily routine of work without affecting countless others for good or ill.

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Be more afraid of the littleness than the largeness of life.

Seek with study and with prayer for the most clear and confident convictions; and when you have won them, hold them so largely and vitally that they shall be to you, not the walls which separate you from your brethren who have other convictions than yours, but the medium through which you enter into understanding of and sympathy with them, as the ocean, which once was the barrier between nations, is now the highway for their never-resting ships, and makes the whole world one.

This is true tolerance. Into a deeper and deeper abundance of that tolerance may our Master lead all of us whom he has called to be his ministers!—Phillip Brooks.

New times demand new measures and new men; the world advances, and in time outgrows the laws that in our father's day were best; and doubtless, after us, some purer scheme will be shaped out by wiser ones than we, made wiser by the steady growth of truth.—Lowell.

While the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven.—St. Augustine.

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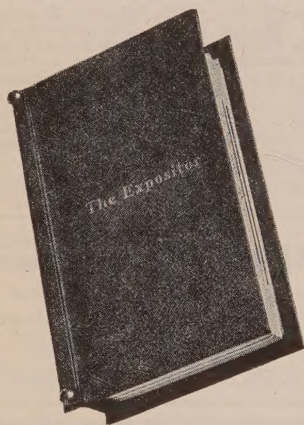
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They have the capacity each to do his own duty and to fulfill his own functions. Christianity asserts the equal right of man as man to be his best and to do the most, and it asserts this equal right for every man and every race. . . . Each race has its right to self-fulfilment, according to its highest possibilities.—*Robert Speer, in Race and Race Relations.*

I want a faith that will let me dare to look to all four points of the compass from which the winds

of temptation blow. We may refuse to face responsibility, but in so doing we lose potential power. We would not refuse if we realized the alternative. When the rich young man, who called out the Master's love, said, "What shall I do more?" Christ saw the idol of selfishness, and probed him at that point. What would have been the result if he had yielded? Maybe Christ would have said, "Sell some, and learn its blessedness." To Abraham he said, "I have your heart; you may keep your boy."

When the road forks be careful that in refusing the difficulty you do not refuse God's allurements to a heroic soul. What if your face does grow white and your lips blanch and your knees smite together? You can say, "God gave me a will, and I will do this right thing."—*Malbie D. Babcock.*

The life which you have lived and are going to live has been made possible for you by the efforts of your fathers. What you do represent for the most part is not an achievement, but an indebtedness which, with God's help, you are going to repay by transmitting in turn to your sons the possibilities of wider life and more intelligent faith.

—*Arthur T. Hadley.*

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